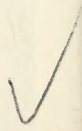






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# BOOK NOTES

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LITERARY GOSSIP, CRITICISMS OF BOOKS, AND  
LOCAL HISTORICAL MATTERS CONNECTED  
WITH RHODE ISLAND.

V. 6

VOL. VI.

JANUARY TO DECEMBER INC., 1889.

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habitants of Nova Scotia; by what process of reasoning they reached this conclusion I did not inquire. I did not think I could understand the thing anyhow, and so we did not discuss it. But the box, what could they put into it, upon which the tariff was not a tax. For years I had been looking for something which was not taxed. Everything which I wore was taxed, everything which I ate was taxed, had I at last found something untaxed? Were it clothing I would at once get into it; were it edible, I would at once get it into me. What upon earth could it be? Curiosity may have "come from Heaven" and "reigned in Eden," but 'twas—itself to be in this condition; so we improvised tools and tore the cover from the box, and there lay such a lot of Rhode Island greenings as my two eyes had never before looked upon. They were magnificent. I studied *Downing*: he said, "fruit large;" well, I should say so, the smallest apples measured ten inches in circumference; "flesh, yellow, fine grained, tender, crisp, with abundance of rich, slightly aromatic, lively acid juice." But what's the use, to such of you as have never seen such fruit, I can give no real idea concerning it, only "seein is belevin." At last I partially recovered my senses. I looked at the label, and then again I saw that "the tariff *was not* a tax upon the contents of this box." So it ain't, aint it, said I; does he mean to tell me that such fruit as there lay before me can be grown in Rhode Island without "protection?" Yes, that's just what he meant to tell me; the tariff lays no tax upon apples, and I looked into the list and 'twas even so. So it don't; don't it, said I. Let us look into it a bit; let us take these right along back. They came in a box (taxed 30 per cent.) packed with newspapers (taxed 25 per cent.); they were picked by hand in a basket (taxed 35 per cent.) from a ladder (taxed 35 per cent.); the box was directed with a label, (taxed 35 per cent.,) written with

a pen (taxed 30 per cent.) in a pen holder (taxed 30 per cent.) with ink (taxed 30 per cent.); the nails for the cover (taxed 1-4 cents per pound) and the hammer with which they were driven (taxed 45 per cent.) Such fruit as this doesn't grow wild.

It can be developed only under cultivation. No hide bound sods enclose the tree, nor worms destroy the bud. The plow (taxed 45 per cent.) loosens the soil, the hoe, (taxed 45 per cent.,) with the shovel, (taxed 45 per cent.,) levels and smooths it. The pruning knife (taxed 45 per cent.) cuts the suckers, the hatchet (taxed 45 per cent.) the smaller limbs, and the saw (taxed 40 per cent.) the larger ones. In his impetuosity in pruning the tree, my friend tore his taxed breeches, which his taxed wife mended with taxed thread, a taxed needle, and a taxed thimble. So "the tariff is not a tax upon the contents of this box," aint it? Well, I should say so. Here's my excellent friend raising such fruit as these greenings, right in the teeth of the pauper labor of Europe, and taxed like that! One might almost suspect him to be a *greening* himself. No; some day he will see it, and paradoxical as it may seem, when he sees it, he won't see it any more. Last summer on this very farm at *Mill Brook*, I helped to gather the hay in a field where it stood 27 inches in height; there grew upon this farm, splendid corn, potatoes, pumpkins, squashes, beans, melons, cucumbers, tomatoes, and every other garden vegetable which we were not too lazy to plant and to cultivate; there grew excellent fruit, and cartloads, yes, cartloads of berries; and yet were it possible to take a pair of dividers, and planting one leg on the peak of the flag-staff on Mr. Bailey's barn, strike a circle with a radius of a single mile, I should enclose the remains of not fewer than a dozen farm houses all in ruins. Slowly following each other, these people have departed,

'And nought remains the sad'ning tale to tell,  
Save home's last wreck, the cellar and the well."





There were the *Sweets*, the *Gardners*, the *Tillinghasts*, the *Maguires*, the *Slocums*, the *Mooneys*, the *Hopkins's*, the *Arnolds*, the *Chappells*, and the *Phillipses*,—where are they now? Gone, all, all are gone, and the fields which they plowed and planted are grown to birches and chincapin oaks. Now, my astute friend, why is this thus? These lands lie within twenty miles from Providence; certainly, their market is not remote, or if it is, the Minnesota man's is remoter. But the lands are worn out, you say, and it don't pay to cultivate them. But why are they worn out, and why don't it pay to cultivate them? When a cotton mill is worn out and the machinery is old, the owners build new mills and stock them with new machinery; they don't abandon their properties. Now why do these Exeter farmers, instead of restoring their lands, abandon them, first to the mortgagee, and then to the wilderness? Why this, within twenty miles of a densely populated and very rich town? Is it because they are robbed by a tariff which is put upon them ostensibly to *protect* them? Will they never see that it is not the Nova Scotia man who is paying the "tax on potatoes"? It is the *Exeter farmer himself who is doing it*. If cultivating these lands could, under this infernal "protection," be made to pay, they would be cultivated. They are abandoned because their owners can make no living, or make one easier in some better "protected" industry. Men don't live in filthy cities from choice. It is because the legislation of the land forces them to do so. All this from a box of *untaxed* apples.

The story of *Medieval France* is told by Gustave Masson, for publication by Putnam's Sons, in their series of *Stories of the Nations*. Medieval France means France between the years 987, when Hugues Capet went into business, and the year 1216, when Louis XII went out of business. This period covers the Crusades the Tournaments, Chivalry, the growth

and destruction of Feudal powers, the foundation of Paris, and the organization of the Kingdom of France, out of the political chaos which through this period existed. In wandering through these pleasant pages it pleases us to meet our friends: here's Duguesclin, and Bayard and Froissart, and Joan of Arc, and Gaston de Foix, and fifty more, and the Duke of Anjou, who was to us the good King Rene,—but of the whole crowd, give me *par excellence*, Louis XI.—what a host of historical recollections cluster around him; and Charles the Bold, Duke of Burgundy; and Philip de Commines, who changed masters with the same *sang froid* with which he changed his coat, but who nevertheless, wrote history; and Olivier le Daim, or le *Diable*, and Tristan L'Hermite,—the two chief counsellors of the astute Louis, the latter of whom always carried his hangman's rope in his pocket so that the King could have it handy, at occasion required. The *Memoirs of Philip de Commines* is, of its class, one of the most entertaining books in the world, but before it can be understood one must read Scott's *Quentin Durward*, and before that, these excellent chapters by Mr. Masson, then the mind will be prepared, and the story will take a strong hold and remain with you. These *Stories* are veritable *Histories*, excellently printed, with portraits, and other sensible or rational illustrations, not included because the publishers happened to have a *cut*, but because they make something in the narrative more graphic or entertaining. There are maps, so printed that when unfolded the book can be read, and the whole map exposed to view as you read. This is the only really proper way of printing maps, but unfortunately it is not often done.

Among the latest issues by the Messrs Putnam in their series of *Stories of the Nations* is the *Story of Holland*, by Prof. J. E. Thorold Rogers, of Oxford University, England. There are reasons why





the history of Holland must be second only to the history of England in its interest to the American people. One of these reasons is, that when religious persecution drove the ultimate settlers of America out of England, they took refuge in Holland, and there dwelt many years; another reason is given by Prof. Rogers in his preface thus: "the precedent of the Dutch revolt was before the minds of those who drew up the Declaration of American Independence \* \* the revolt of the Netherlands (1572) and the success of Holland is the beginning of modern political science and of modern civilization. It utterly repudiated the divine right of kings and the divine authority of an Italian priest, the two most inveterate enemies with which human progress has had to do battle. At present, the King in civilized communities is the servant of the state whose presence and influence is believed to be useful. The priest can only enjoy an authority which is voluntarily conceded to him, but has no authority over those who decline to recognize him. These two principles of civil government the Dutch were the first to affirm,"—and the American people will be the last on earth to surrender. These are the reasons why the history of Holland is second only in interest to the American people, to the history of England. The story of a people during a period of seven hundred years, which must be told in four hundred duodecimo pages, must indeed be briefly told, and more surely is this true, when the historian is deprived of the use of great numbers of these pages, because they are, as in this case, given to illustrations—yet, notwithstanding all this, Professor Rogers succeeded in his effort. His book is excellent.

One of the most interesting books for young people this season is Mr. Jules Verne, his *Adventures of a Chinaman in China*. Mr. Verne is so well known in the structure of his stories, that charac-

terization is no longer necessary; they are extravaganzas into which occasional realities are introduced. Paul Boynton's swimming apparatus comes into the story and Maury's Sailing charts, which once were, if they are not now, realities; but the story itself is a first cousin to the adventures of the *Baron Munchausen*. Fifty pictures just stagger the imagination. Lee & Shepard publish it.

It has always seemed to the writer of these BOOK NOTES that the awakening of an interest among boys and girls in the natural objects which surround them, followed by habits of observation, was about all the education the said boys and girls required. Confidence in my own judgment is just now shaken by a move in the school committee, to introduce military drill into the high school. A *humorist* proposed it and the committee is *gravely* considering the question. It is really too bad to play with the public schools. How to observe the development of a tadpole would be worth more in life if the lesson were well learned, than all the parading with wooden guns that has been done since the days when guns were first invented. *Apropos*, there is a little book just published by Lee & Shepard which is a step in the right direction. It is *Stories Mother Nature told her Children*, by Miss Jane Andrews. One of these stories relates to the history of "sixty-two tadpoles," another tells how amber is formed, another how Indian corn grows, another how *Quercus Alba* explored the under world and what he found there. *Quercus Alba* means white oak, and this tale describes the development of the roots of trees. After a child has read and understands this story, he can comprehend how it was that Mr. Dorr and those who lived before him there on Benefit street, ate up poor Roger Williams. Better a thousand fold read for six weeks this book in the High school, than parade around with a wooden gun for a whole year.





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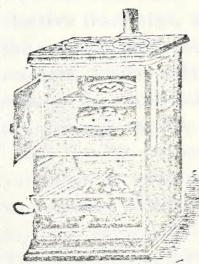
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VOL. 6.  
No. 2.

## THE BALLOUS OF AMERICA.

The publication of Family Histories, concerning families specially connected with Rhode Island, seems largely to have increased. The *Chad Brown Memorial*, the *Aylsworth Genealogy*, the *Potters* and their *Descendants*, and the *Ballous* of America, have all been recently published. This last volume has upwards of thirteen hundred pages, eighteen steel portraits, six wood engravings of dwellings, among which I count the old Ballou meeting house in Cumberland, of which there is also an interior view, and the *Arms*, in colors, of the family. The notes concerning the people were mainly written by the Rev. Adin Ballou, a man now in his eighty-sixth year, and are for this reason exceedingly interesting, but they are far more interesting from their intrinsic merit. I will not say that the aged chronicler has not, in some instances, said more than he might have said, but had he said less, his book would have lacked that peculiar piquancy which it now possesses. Now, it has a distinct flavor, which, while it refreshes, entertains us. It contains, like all such books, extended notices of the distinguished members of the families; those men about whom everybody is *supposed* to know, but as a matter of fact, actually know but very little; but happily there have been included extended notices of less known, but not less interesting men. There is Silas Ballou, the *poet*, and a lot of his poetry, principally Universalist

hymns, now gone out of use, "partly on account of their rusticity," and partly because "they were too strongly tinged with the now antiquated peculiarities of the famous Dr. Huntington." Here is one of his verses.

Adam, and Eva his harmless dame  
Dwelt in a paradise at ease;  
Until the subtle serpent came,  
And by seduction broke their peace.

Then there comes James Ballou, the *astrologer*, a man who could actually exorcise the devil. He was withal an honest devil, and did nobody harm. His stories of his impostures are entertaining and instructive, that is, they would be instructive to those who now believe in such charlatanerie.

Then there was John Ballou, who dwelt somewhere in these Plantations in the year 1676, when his wife Hannah asked the General Assembly to grant her a legal divorce from the aforesaid John, "she complaining of his *insufficiency*." The General Assembly in everything save the elective franchise, seems unable to resist the appeals of women. They granted her request. I miss this ground of *insufficiency* among the familiar grounds included in the present statute.

All family names abound in singular varieties of spelling. This man John's was spelled *Belou*, and his lands, which lay near James *Belloo's*, were surveyed by Thomas Olney, *Sirveior*, and Arthur Fennor, *Sirveair*. This question of names is amusing. They came across the record of a man whom everybody called





*Bumbledorum* Ballou. They hunted down the individual, until they found he had gone below the surface of the earth. His name was *Jeremiah*; the other was a nickname, but it was the name by which he was commonly known. His daughter, then living, could not explain it.

Among the singular Christian names mention may be made of *Tryphosa*, a name which now seems to have been monopolized by the Rumford Chemical Works. *Lodena*, was a woman's name, and so was *Abberene*. So was *Bethahana*. These, and a good many, were women's names, and, unfortunately, Christian names, so that however badly some poor fellows might have felt for the girls so situated, they couldn't by any effort of theirs, relieve them. The Rev. Hosea, a splendid looking man, if his portrait belies him not, had a lot of daughters and sons, but consider the names. *Massena Berthier*, from two of Napoleon's Marshals, *Cassandana*, *Mandana*, *Elmina*, *Clementina* and *Fiducia*,—all girls and all married. Every time I saw the first, I should think of the dreadful Casandra and her warnings, and the last, I should wonder whether Mr. Farrar, her husband, employed her in any fiduciary capacity. There is another name which somehow falls pleasantly on the ear. It is *Calista*, and it was possibly derived from *Calliste*, a Greek goddess, of whom mention is made by *Pausanias*. It must not be supposed from these peculiar things which I have noted that this excellent book is deficient in the solid articles of biography which leads people to explore it. They are all here. I went on an entirely different expedition. I sought amusement, and found it.

A great number of families of other names than Ballou must be interested in this book. Some of these families are of the names, Miller, Moore, Metcalf, Lapham, Jillson, Jenckes, Harris, Harkness, Cook, Clark, Brown, Newell, Peck, Pickering, Razee, Sayles, Scott, Sea-

grave, Sherman, Smith, Taft, Swan, Taylor, Thayer, Wheaton, Whipple. These are but few of the names. There are several hundred of them. This book is advertised in another column in the present BOOK NOTES.

A friend of BOOK NOTES, Mr. George C. Mason, of Newport, calls attention to a book which belongs in a Rhode Island bibliography, but with which we are unacquainted. It is a Methodical Treatise on the Cultivation of the Mulberry Tree, on the Raising of Silk Worms, and on Winding of the Silk from the Cocoons, united to an accurate description of the winding mill, with plates, abridged from the French of M. De la Brousse, with notes and an appendix, by William H. Vernon, of Rhode Island. Svo. pp. 174. Boston: 1828. The plates are engraved on copper. The book was printed in Providence by Eastman & Bridgham, a firm name which is also new to me. Samuel B. Eastman was a printer here for a short time at that period. Concerning this Mr. Vernon, Mr. Mason says, "It used to be said of him that he was crazy on the subject of the culture of the mulberry and the raising of silk worms." This idea arose doubtless from observation of Mr. Vernon's intense application of his mind to his study. This was the time when the *morus multicaulis* fever became epidemic; so that even were Mr. Vernon actually insane, his case could not have been considered sporadic. There were other men here in Rhode Island whose mental conditions might have been open to suspicion. A little later came the *Tulip* mania, and then the *Hen* fever, and so on it goes. Mr. Mason asks about two other books, both of Rhode Island authors. Can anybody send me a bibliographical account of either or both of them. The first is *Miss Ashmore's Songs*, published in 1774. The second is *Tales of the Emerald Isle*, by Mrs. Stebbins, a daughter of Gilbert Stuart. This book was published in New York in 1828.





Among Rhode Island pamphlets there is one bearing the title, *Barbarities of the Rebels*, as shown in their cruelty to the Federal wounded and prisoners; in their outrages upon Union men; in their murder of negroes, and in their unmanly conduct throughout the Rebellion, by Colonel *Percy Howard*, late of the Royal Horse Guards. Providence, R. I., printed for the author, 1863. The preface relates that "the compiler of this pamphlet," who was none other than the Hon. *John R. Bartlett*, then *Secretary of State*, "has seen much military service in the wars of Asia and Europe, and has, in common with the friends of humanity and civilization throughout the world, watched with the deepest interest the progress of the American rebellion. He, too, alike with all who read of the progress of events in this unnatural war, has been shocked with the barbarities with which the war has been conducted by the South; barbarities which no war of ancient or modern times has exhibited, and which the savages of America, Africa, or Polynesia never approached." The strange circumstance of the coming to Providence of an ex-Colonel of the *Royal Horse Guards* and there privately printing this pamphlet is thus explained. He was the Secretary of State of Rhode Island in disguise. The learned President of the Historical Society makes no mention in his eulogy, of these military services of the late Secretary.

Mr. Dewitt C. White, the resident partner and manager of the *Directory* firm of Sampson, Murdock & Co., sends to BOOK NOTES the *Providence Almanac* for the current year. This is the fifth issued by this firm, and the present is uniform in style and equal in excellence to its predecessors. The memoranda pages, a single line for each day is the plan followed. There ought to be a statute, making all private diaries, girls in the High School excepted, conform to these dimensions.

BOOK NOTES suggests a condensed chronology of Providence as a desirable addition to this little vade mecum, coming down to the present time. Mr. Staples's *Annals* are now more than fifty years of age, and things have happened since his time. People would buy the book for the chronology. BOOK NOTES also suggests that the binders of this neat book be requested to insert the city map in a decent and respectable manner. With a dab of paste they dash it upon the title page, thus spoiling two good things (as Charles Lamb said of those who mixed brandy and water,) to wit, the map and the title page.

There was published in Newport, Rhode Island, in 1774, a book bearing the following title, "The Judgment of whole Kingdoms and Nations concerning the Rights, Power and Prerogative of Kings, and the Rights, Privileges and Properties of the people," by *Lord Somers*. This tract was not written by Lord Somers. How it came to be attributed to him is not known. It has also been attributed to Defoe. It is possible that Defoe wrote it. Lord Somers died in 1716. Defoe died in 1731. There are certain quotations made, which prove that Somers could not have been the author. For instance, *Clarendon's History* is quoted, p. 147. That book was first published in 1720. *Rushworth's Historical Collections* is quoted, p. 148. That book was first published in 1721. This shows that Somers could not have been the author, but it does not show that Defoe could not have been. The book appears to have been first published in London, in 1771. An edition was published in Newport at the breaking out of the Revolution, with a view to the enlightenment of the people concerning the rights of the people. The slightest examination of its contents will sufficiently explain the reason of its being published here in Rhode Island at the time that it was published.





The *Sunday Telegram*, Dec. 23, has an article on the authorship of *Old Grimes*, which in the main is correct. It, however, says Albert G. Greene, the author of *Old Grimes*, was the author of the "original school bill of the State." This school law appears in the *Session Laws*, p. 31, and was passed, as is there stated, in February, 1800. The *Telegram* says, "Mr. Greene was born Feb. 10, 1802." Hence he could not have written the first School Law. This has been before stated, see BOOK NOTES v. 3, p. 67. So far as the information given by the *Telegram*, concerning the authorship of *Old Grimes*, is correct, it all came originally from the BOOK NOTES, or from him who writes them, and courtesy requires that credit be given. One thing more. The *Telegram* refers to the *Militia Muster* as being one of the best known of Mr. Greene's poems. Would it kindly point out where, in print, it can be found, or who has ever seen it in that form. In truth, it has never yet been printed.

Among the latest issues in G. P. Putnam's Sons *Questions of the Day* is a pamphlet entitled *True or False Finance*, the issue of 1888. The idea of the author is that the issues of the present are not one of tariff, or of revenue reform, or of free trade, but one of a national system of finance, to wit., how shall a government adjust its revenues to its expenditures? The issue before the country still is, shall the country allow the government to take from the people by taxation an enormous sum of money, more than with all its extravagance it can expend, and in addition to this outrageous tax, to impose another *special* tax upon all working people, not one cent of which goes towards the cost of carrying on the government, but goes straight into some "protected" manufacturers' pocket, and stays there. "He mocks the people who proposes that the government shall protect the rich, and that they in turn will take care of the poor."

A companion to a preceding volume is one entitled *Readings from the Waverly Novels*, edited by Dr. Albert F. Blaisdell, of this city. These selections are taken from thirteen novels, and it is needless to say, that Dr. Blaisdell's selection comprises all those which the general judgment of men has pronounced the best. Sufficient preliminary material has been introduced to explain the selections, and notes are introduced. While upon the matter of notes, it is to be regretted that Dr. Blaisdell has not introduced one (at page 45) explanatory of this paragraph: "The burning sun of Syria had not yet attained its highest point in the horizon, when a Knight of the Red Cross" &c. Where is the highest point of the horizon? This book having been prepared for use in schools, the pointing out of small errors may not be amiss. On page 42, in the opening of the *Talisman*, the *heroic splendor of the scenery* is mentioned. Can scenery be *heroic*? And again, page 5: "The bare banks of the Tweed were clothed with plantations of young wood." If the *bare* banks were *clothed* with young wood, then they were not bare. These are specimens, small to be sure, but little sands make the mountain. The smallest things in an education, count.

Mr. J. T. Trowbridge published last summer in some serial, a boy's story, which he called *Biding his Time*. Andrew Hapnell was the hero. This Christmas he has gathered the little tale tightly into a book, which Lee & Shepard publish. The tale is of a goody, goody boy, who toils long and well, but gets not money. At last by an extraordinary accident, he acquires in a single moment a fortune. Mr. Trowbridge is a clever story teller, and it is fortunate for us that he puts such things into fiction, for nothing like the finding of a fortune in a hollow cane ever happens to a fellow in actual life. The question has long been under discussion whether, after all, the best reward of honest toil is the getting of money. If it is, then, the most honest worker usually gets the least reward. Fortunes are in these days more easily acquired than by working. All that is necessary, is to manipulate congress, or some other law making power, and the thing is done. You must play on a harp of a thousand strings.





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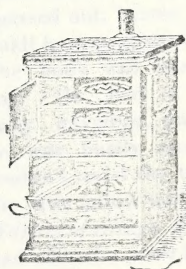
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SATURDAY, FEB. 2, 1889.

VOL. 6.  
No. 3.

## WHAT I SAW IN THE FREE LIBRARY IN PAWTUCKET.

Recently, having occasion to make an evening visit to Pawtucket, the writer was taken by one of its managers into the Free Library there. The object lesson there taught me is of so striking a character that I must fain impart it. I was ushered into a very large room, brilliant with electric lights. On one side were ranged large tables covered with pictorial papers of the highest type, in bound volumes or in single numbers. Among these were the *London Graphic*, the *Illustrated London News*, and *Harper's Weekly*. Around these tables were chairs for twelve or fifteen boys at each table, and in these were fifty boys busily engaged in reading or in looking among the pictures. Beyond were tables for men, where were numbers of magazines. Across the room were tables for girls, and near by were tables for women. Every class was well represented. At the extreme end of the room were alcoves for the ten thousand books in the library. Among these books the boys ranged at will, looking over the books, taking down and examining them. A large number of boys were thus engaged. Struck with amazement, I inquired of the librarian how she dared to allow such liberty? Why, she replied, they never seriously displace anything, and as for the stealing or mutilation of books, such things are almost unknown here. Presently, I saw a

boy bring a book for entry. Urged by my curiosity, I asked the manager to look at the book. It was a bound volume of the *Century*. Another boy came up. The manager again inquired. It was *Stanley's Through the Dark Continent*. In the five minutes during which I stood there, five boys were thus stopped. One had the *Iliad*. I asked whose translation, but while the manager looked, the boy with becoming modesty, looked at me and said, "Mr. Pope's, sir." The next boy had volume one of *Mr. Bancroft's History of the United States*. The boy was as tall as myself. I spoke to him. "Do you work in the mill?" "Yes sir," said he, "in the Dexter Yarn Mill." I thanked him and he passed on. The last boy came; he was a bright little fellow; he had an Oliver Optic. Time called me away, but I was filled with amazement. Never before had I seen such things. As I passed out, I came across a small, very small boy, poring over a large dictionary. The book was nearly as large as the boy. He had a pencil and a cast away envelope, on the back of which he was busily engaged in writing. I couldn't resist the temptation to see what the little fellow was about. He said the *Japanese village* was in the town, and had offered a prize for the largest number of words of a certain kind, and he was trying to get the largest number. I have omitted to mention that the boy who had taken Mr. Pope's translation of the *Iliad*, had taken another book. It was the eleventh volume of the *Modern*





*Standard Drama*" and has in it, *Julius Caesar*, the *Drunkard*, *Rob Roy*, *George Barnivell*, and the *Vicar of Wakefield*. Will you have the goodness to observe concerning these boys, that they were not selected specimens. They were just as they came, I excepted none before, nor rejected any at the end, nor omitted any intermixed. I took all while I stood there. To me, all of this was an astounding occurrence; to Mrs. Sanders, the librarian, and to Mr. Sayles, the director, who introduced me, it was a matter of no surprise; they had become used to it; it had lost to them its extraordinary character, but to me, it grew greater and greater as I passed out into the darkness, reflecting upon the violent contrast in the condition of things here as I had partially known them. Mr. Sayles, the director, had given much attention to the pernicious character of much of the literature for boys which litters the counters of news companies. He had shown to me some of the captures he had made. The boys came into the reading room with loaded pockets; he asked them to surrender; they did so; he told them of a better way, and opened the door, and there stood an accomplished woman to take them by the hand and lead them to better things. All this may be to you common place, my poor reader; it is tame in the telling; but there is real greatness in the undertaking. The whole currents of numbers of lives are completely changed. Is it a small thing to induce a boy who revels in the company of *Dick Turpin* and *Sixteen String Jack* to abandon them for *Julius Caesar* and the *Iliad*? to turn a boy from the companionship of the *Bandit of the Ocean*, or the *Female Privateer*, and send him *Through the Dark Continent*, with Mr. Stanley? from the *Bleeding Phantom* or *Wild in Fellers*, to Mr. Bancroft's *History of the United States*? from the "*Blue Skin*" and the "*Black Bess*" series to the "*Oliver Optics*"? Another most encour-

aging indication which I wish here to re-inforce is, that the books named were of the boy's own selection, nobody had interfered; they roamed at will and took that which they liked; they had been taught to walk, and they walked now alone. Verily, this man and this woman have their reward; and the city of Pawtucket can point with pride to an institution, the like of which cannot be seen elsewhere in Rhode Island. That wise policy which this town has pursued in its liberal expenditures in the promotion of all enterprise, is now being felt in the rapid material developments now seen on every hand; and it needs no prophet to predict, that the men now so active in these things will find their successors in these Free Library protegees; the mill boys of to-day will be the real strength of Pawtucket to-morrow. Let every village in Rhode Island visit Pawtucket, and then go and do likewise; for no town's money can be so well expended

#### THE WILL ON AN INDIAN.

The singular document below purports to be the Will of an Indian who dwelt in Tiverton in 1755. This copy was made from the original in the possession of Mrs. Richard Jackson Barker, now of Warren, R. I., and by her courtesy is her produced. Whether the Will was ever admitted to probate I do not know. It is curious enough to merit investigation. It is needless to say it is verbatim:

In the name of God Amen the seventh day of August in the twenty ninth year of his majesties Reign Annoq Domni 1755 I Nathan Nahunchewa of Tiverton county of Newport in ye Colony of Rhode Island and pro-plantation New England Yeoman being now in my declining years but of Perfect mind & memory thanks be given Unto God therefore calling to mind ye mortality of my body & knowing that yt is appointed for all Men once to dye do make and ordain this my Last Will & Tystement that is to say irrevocably & first of all I Give, and Recommend my Soul unto ye hand of God that Gave yt





and my Body I Recommend to ye Earth to be buried yn Decent christical Burial at the discretion of my Executrix and as touching said Worly Estate wherewith it hath pleased God to bless me yn this Life I Give Demise & dispose of yn the following manner & form my funerall charges Just and Lawfull depts being first paid— Imprimis I Give and Bequeath unto my beloved wife Patience Nahunchewa all ye whole of Land that I have Laying and being yn Little Comton and also all my moveable Estate to hir and hir Heirs & assigns for Ever and I also constitute my true and Loveing Wife patience Nahunchewa my soul Executrix of this my Last Will and Testament & I do hereby utterly dissallow revoke & disannull all & Every other former testaments, will Legases bequeaths and Executors by me in any way before named Willed & bequeted Rattafing and Confirming this & no other to be my Last Will & testament In Witness whereof I have hereunto Set my hand & Seal ye Day & Year above writine.

his  
Nathan ~ Nahunchewa seal  
O  
mark

Signed, Sealed & published pronounced and declared by the said Nathan Nahunchewa as his last will & testament yn ye presence of us

his  
Ebenezer ⊕ Nahunchewa  
mark

his  
Roben × hunter  
mark

hir  
Masey | Demas  
mark

The *Telegram* gives unmerited publicity to the writer by stating that he delivered an address before the W. C. T. U. of Pawtucket, in which he told his audience *what he remembered* of the affairs of '42 and the causes which led to them. This would be all well enough were it true, which unfortunately it is not. First, I have addressed no such body, and second, to those whom I did address, I distinctly stated that it was about those things which *I did not remember* of which I should speak.

It is to be a bridge of books across the bloody chasm, and the *Andersonville Violets*, by Herbert Collingwood, just ready by Lee & Shepard, is one of the books. Tales of mutual trials and joint sufferings always tend to cement and strengthen friendships. A literature of this class is now in process of development. It mingles the south with the north, the north with the south again. Mr. Collingwood has written a powerful story in a very graphic style, and this is the method of the tale: Several men belonging to a Maine regiment were captured by the southern soldiers at Chancellorsville. John Rockwell and Archie Sinclair were two of them. They were taken to Andersonville. Archie had a sister Nellie, to whom John had made love, but to Nellie, John was "a great blundering fellow, who always seemed so awkward," and she rejected him. This is quite unnatural, for women can see character in men across a ten acre lot of awkwardness, and once they see it quickly cling to it,—but to resume. John was strong and powerful, Archie was weak and feeble, and at last grew sick. John cared for Archie in the most tender manner. One day in an hour of delirium Archie asked John to bring him a bunch of violets, which he had seen as he lay on the ground within the stockade. It lay outside the "dead line," to cross which drew the rifle ball from the nearest sentinel. Knowing that he took his life in his hand, John went for the flowers and got a ball in one leg. It did not kill, but Archie died. An escape followed. John and Unele Nathan, another man from Maine, were sent outside the stockade under an officer, for wood. With a billet Uncle Nathan knocks over the officer, took his weapons, bound him, and fled to the woods. Bloodhounds were put on their track. The dog followed until Sol—a negro soldier whom they had fallen in with—slew him, and their way north under Sol's guidance was quickly and safely followed. Back into





Maine at last they came. Nellie at last saw through the outside roughness of John. They married and went to the South to live. Here they soon picked up Sol, the negro to whom they owed so much, and Jack Foster, a southern sentinel of Andersonville, who, for declining to fire upon John as he went for the violets, was at first sentenced to be shot, but afterwards sent in disgrace from the southern army. For this the girl whom he had left behind him refused again to look at him, but at last John and Nellie brought peace to the wounded pair. This is but a poor and meagre analysis, but possibly better than none at all. Read the story and you will be the wiser and the better for it.

Mr. John Fiske, of Harvard University, has written a book entitled the *Critical Period of American History*. This period was from the peace of 1783 to the adoption of the Federal constitution, 1789. The period of the confederation, was a time of political chaos. The part played by Rhode Island in those times, as set forth by Mr. Fiske, is not calculated to inflame the pride of Rhode Islanders. I therefore went carefully through the book with a purpose of defending the State, but I found Mr. Fiske so well within the bounds of historical inquiry that I could not successfully controvert him. In truth, had I written of these things I should have far exceeded him in severity, and doubtless with less justice. Others have written of those times, but no one has made the story so interesting. Mr. Fiske's book is of the first class and ought to be read by every intelligent man who desires a knowledge of these things.

A timely and hence interesting article is that in the February *St. Nicholas*, by Noah Brooks, entitled, *The White Pasha*. It is a cleverly written story of Mr. Stanley's doings since he came into notoriety.

There is something worth reading in every book in which Mr. Philip Gilbert Hamerton writes; and this is saying a great deal for a man who has written many books. There is fruit among the leaves of all of them. Just now there is a new one; it is called *Portfolio Papers*, from the fact that it is made up in part of certain papers which Mr. Hamerton had in its earlier years, contributed to that periodical. First is an exquisite etching of Mr. Hamerton, which Mr. Seeley, the publisher, insisted on including in the book, and this an account of the origin of the "Portfolio" and of its success; then a few biographies, to wit, Constable, Etty, Chintruil, Adrieu Guignet, Gova; then follows notes on *Æsthetics*; then Essays, four in number; and then an elaborate conversation on Book Illustration. If ever there was a time when this severe but elegant criticism was needed, this is that time. Mr. Hamerton's ideas may not possibly prevail with those publishers who illustrate the poets, but they must, and will prevail with all scholars who read books. The days are rapidly passing when people will tolerate books illustrated with *cuts*. They will demand illustrations complementary to the text. An exceedingly acute review of Mr. Parker's, *Essay on the Nature of the Fine Arts* is given by Mr. Hamerton under a similar title. Many people will discern a new meaning in those two words, *Fine Arts*, words so loosely used, to mean so many different things, if they will carefully read Mr. Hamerton's Essay. This book matches in style of publication those which have preceded it, from the same publishers, Messrs. Roberts Brothers.

The Reverend William C. Richards, formerly pastor of the Brown street Baptist church of this city, has recently published a missionary epic. It is entitled *The Apostle of Burma*. A speaking likeness of Mr. Judson forms the frontispiece of the book.





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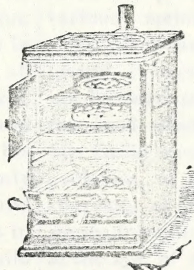
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## A NEW ROGER.

It may not be forgotten that BOOK NOTES has on several occasions referred briefly to certain efforts on the part of the Librarian of Brown University, to fix the place and the date of the birth of Roger Williams. The dogmatic statements of this writer have been seriously controverted. In a paper read by him in January of the present year, before the Veteran Historical Association of this city, he recanted, taking back all that he had before written on the subject. These are his words, as given by the Providence Journal: "Mr. Guild said that he had written much about Roger Williams that was based on accepted traditions and statements, but now, after a more thorough research, he had come to the conclusion that a deal of that written was not a reproduction of truth." Again: "First and foremost, the accepted belief that he was a Welshman is not true; contrary to traditions, he was not born in Wales." These two sentences justify all that BOOK NOTES has hitherto written; and they are in one aspect manly and honorable. When a man is shown his error, or himself discovers it, it is manly and honorable on his part to admit and do his best to correct it. But there is in this case that which denies to Mr. Guild the advantage which he might otherwise derive; to wit, he desires to set up a claim for another individual, and the first step in this new direction makes it necessary for him to destroy all that he has before

written. One would have supposed that a man would be reasonably sure of his second *footstep* before he abandoned his first, else he might have no *footstep*. But Mr. Guild has, in abandoning a theory which every scholar at all familiar with the subject saw at once was untenable, set up another theory, for which he has so far given no better foundation than those possessed which he has before advanced. Mr. Guild has written not less than five different biographies of Roger Williams; or perhaps I might more correctly say he has written a biography with variations. It seems impossible for Mr. Guild to confine himself strictly within the lines of historical demonstration, a course which is imperative in all such memoirs as he has undertaken; but he travels so wildly outside these lines that everything which he writes is discredited thereby. Take for instance the Salem House, as pictured and pointed out so strongly in his various memoirs. There is not the slightest evidence that Williams built, owned, or ever saw this house. It cannot be *demonstrated* that he ever owned the land where this house now stands. Mr. Guild seems oblivious to the force of evidence, or is perhaps ignorant of the character of evidence. Take another instance from his latest deliverance: "When at the age of thirty years he arrived in this country, he built a large and good house, in Massachusetts, and his flight from that region necessitated the loss of several thousand pounds." Banishment did not include confiscation. This pro-





perty was not lost. Two years after Mr. Williams settled Providence, (1638,) he mortgaged or pledged this house in payment of a debt due Mr. Craddock for £50 or £60, and the payment was to be taken from the proceeds of the sale of this house. Mr. Guild knows this, for he has stated (*Biog. Cyclo. p. 12*) that this money was used to "secure presents for the Narragansett sachems," which must be a matter of conjecture, because Mr. Williams says it was for "commodities received from Mr. Mayhew," but he does not say for what purpose he used them. See Williams's letter to Winthrop, (*Narr. Club, v. 6, p. 100,*) where all that is known about these transactions can be found. That he had a house there can be no question. That it was "a large and good one" is simply pure invention. It can be shown by incontestible evidence, that the house now claimed to have been built by Williams has been twice rebuilt since his time, and previously to 1746; "and that previously to 1675 (or about forty years after Williams had left it) it had never had ceiling or plastering, the sides of the house only being filled with brick and covered or daubed with clay." This was written by Mr. Upham, the chief authority upon this point, and it is conclusive. At all events, the land evidences of Salem show no other condition.

Let us examine a few of the details of this latest essay:

"Contrary to traditions, he was not born in Wales. The family was an old English one, as is easily proven. In the works of heraldry and lineage, no reference is made to Wales."

There being shown to us no means of connecting our Roger Williams with this family, of what avail is it to run back its history into books of heraldry. Then he reasons that because there is no reference to Wales in the heraldic history of the family, and because "all of Roger Williams's writings refer to England, never to Wales, which would not be the fashion of a Welshman," therefore he must have

been of this family, and hence was an Englishman.

"Another very good reason for believing that Roger was an Englishman, is the communication from William and Arthur Williams stating that Roger was undoubtedly of their family, as no record is found of the marriage or death of Roger Williams, as he left the country,"

These two gentlemen are now living. Of what value is an uncorroborated opinion of theirs in such a case? Their only foundation is, that as no record of the marriage or death of this person is found, he must have left the country, and hence is the person who settled Rhode Island.

"With the system then in vogue it is proven that Roger did not either marry or die in old England."

What has the system then in vogue to do with the fact written by John Winthrop in his *Diary*? "She (the ship *Lyon*) brought Mr. Williams, a godly minister, *with his wife.*" And Mr. Guild has himself before written:

"On the first of December, accompanied by his wife Mary, a *most estimable lady*, who for half a century shared his changing fortunes, he embarked at Bristol in the ship *Lyon.*"

"He embarked at Bristol in the ship *Lyon*, and after a *tempestuous passage* of nearly ten weeks, arrived at Boston with his wife Mary, to whom he had been *recently married*, on the 5th of February, 1631."

Now how did he know that they had been *recently married*? or that Mary was a *most estimable lady*? or that they had a *tempestuous passage*?

"The record of his birth tallies exactly with the age given by himself. He was converted at the age of ten years."

Hitherto Mr. Guild has made the years 1599 and 1600 tally with "his age as given by himself;" he now makes 1603 tally. The conversion at ten is pure invention; it is with Mr. Guild a movable date.

"The Williams family was a rich and influential one, and the family naturally was opposed to his conversion and his religious belief."

The argument here is that rich and influential families naturally oppose the





conversion of their children to a religious belief.

"The high social standing of the family accounts for Roger's familiarity with men of wealth and power. He associated with the influential element on terms of intimacy."

His intimacy with Coke is thus stated by Mrs. Sadlier, (*Elton's Life*, p. 108): "This Roger Williams, when he was a youth, would in a short hand take sermons and speeches in the Star Chamber and present them to my dear father. He, seeing so hopeful a youth, took such a liking to him that he sent him to Sutton's Hospital."

"It is shown by the drift of events that his mother was an heiress, and this accounts for his early excellent education and subsequent wealth."

It is probate records and not "drift of events" which should show that his mother was an heiress. Mr. Guild has accounted for the excellent education of Williams by the supposed fact that Coke sent him to Sutton's Hospital.

"If she had not been an heiress Roger could not have inherited any considerable means."

Before showing how Roger Williams was supposed to have acquired his wealth, it is necessary to show that he possessed wealth. Mr. Guild has not shown this. Hence his mother is not shown to have been an heiress; but what the inference that Roger Williams's mother was a heiress has to do with his supposed wealth is difficult of comprehension. Mr. Guild has stated that Roger Williams had two brothers older than himself, and a sister, younger. If these children were all by one mother, and hence of equal degree, than they would have inherited any property of which their mother died possessed, according to the laws of England. The second rule of *Blackstone* is, "that the male issue shall be admitted before the female." His third rule is, "that where there are two or more males in equal degree, the eldest only shall inherit." The English law of inheritance is thus stated

by *Jacobs*: "The law of inheritance prefers the first child before all others; the male before the female; and of males the first born." Did the law of primogeniture operate in one way with property which came by the father, and in an entirely different way with property which came by the mother? Viewed in any aspect, Mr. Guild seems to be seriously in error.

These are some of the difficulties confronting this latest effort by Mr. Guild. But there are others. For instance, how could a "*wealthy and influential family*" allow their son to be educated in a charity school, under the patronage of Mr. Coke, who surely was not a man in high rank?

It is impossible to understand why those people in England who are just now discussing so many Williams' families with a *Roger* among the children, do not see the absolute necessity of finding also a *Robert* among them.

The following luminous sentence is from one of Mr. Guild's memoirs:

"The account of the journey of Mr. Williams *through the wilderness*, and of his subsequent settlement, first at Seekonk and afterwards at Providence, he has given in his own words in a letter to his friend Major Mason. From this it may be inferred that he made *his journey from Salem by sea*."

If Mr. Williams gave in his own words an account of his journey through the wilderness, how may it be inferred that he went by sea?

BOOK NOTES will do its best to assist Mr. Guild in establishing the date of the birth of Williams upon some certain foundation; but it frankly declares its belief that the continuous publication of such things as these papers have been, are discreditable to the Librarian of Brown University, and to Mr. Guild as a writer of history.

An anonymous individual suggests that I saw too much at Pawtucket. It is really too bad to waste good postage stamps in such endeavors.





"If there can be given to language that subtle power which can soften the afflictions of men, such language will be found in the *Book of Job*. But is it not true that the influence of *Job* upon men is not that it softens the sorrows of men, but by the steadfastness of *Job* and his stern integrity men are encouraged? We gird up our loins, and courage comes to us to meet the attacks of adversity. The best defence lies in innocence. *Marmontel* puts this phrase into the mouth of the Emperor *Justinian* in the romance *Belisarius*: "The consciousness of innocence and of having discharged thy duty makes even affliction smile." Such thought fell upon me as I undertook to write of a little book, *Our Glorified*. It is a little book of fugitive poems, gathered by a lady, Mrs. Elizabeth Foxcroft, to be offered by her to those in affliction for the loss of children. The poems are the work of many hands, Mrs. Foxcroft's being one of them. The lady died before the little collection saw the light; and that which she had with such an earnest purpose gathered for the consolation of other families was to find its first uses in her own. The scope of selection is large, and the things selected judicious. A catholic spirit pervades the book. It has been very neatly published by Lee & Shepard.

A valued correspondent in Cambridge, Mass., points to some errors in a late number of BOOK NOTES concerning Lord *Somers's Judgments of Whole Kingdoms*. I said "the book appeared to have been first published in London in 1771." In this I followed *Lowndes*, but Mr. *Lowndes* was mistaken. The book, according to Mr. Watt, was published in 1710. A copy of that edition was sold in the *Vaughan Library*, by Mr. Leonard, in 1878. The conclusion of the title page to this copy reads thus: "Written by a True Lover of the Queen & Country who wrote in 1687." My argument that *Somers* did not write the book because of certain references

in it to *Rushworth* and *Clarendon* is indefensible, for the reason that I mistook the dates of the *best* editions for the *first* editions. Mr. *Lowndes* says Lord *Somers* was not the writer of the book. I cannot now see how this can be proved by citations of authors referred to by the writer of the book.

Lee and Shepard have brought out a new edition of John Frost's *Lives of the Presidents*, continued to the present time by Mr. H. W. French. Mr. Frost having died in 1859. These continuations begin with Mr. Buchanan and include Mr. Cleveland. Similar in kind is another book by the same publishers, *From Lady Washington to Mrs. Cleveland*, by Lydia L. Gordon. The unconventional way of saying things which this writer has, relieves her sketches from the commonplace. She is sometimes abrupt, but her abruptness is not displeasing. She seems to be relieved from the restraint imposed upon themselves by many writers, of writing without saying anything. She, on the contrary, says something, and it is this something which makes her book worth reading.

*All About Pasadena*, by Charles Frederick Holder. Mr. Holder is a well-known and popular author, and his book is a well-written narrative of one of the most delightful spots on the face of the earth, PASADENA, in Los Angeles County, Southern California. Without exaggeration it is safe to say that this book is a perfect encyclopedia of information regarding this beautiful, health-giving, and health-preserving locality. Indeed, it is a complete guide book—a complete description—all the tourists could wish to have at hand to furnish information about *Pasadena*, and its environs. The book contains illustrations of the public buildings, and of some of the attractive places in *Pasadena's* suburbs. Lee & Shepard publish it.





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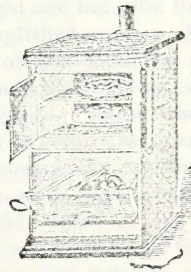
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VOL. 6.  
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There is amusement even in the titles which the Rhode Island law makers of the last century gave to their laws. Here are specimens. "An act to prevent slaves from running away." *Query.* Since the slaves could not read, would this enactment hinder them. An act preventing damage to be done by firing of the woods." This was probably accomplished by the injecting of a little C.O.2 into the statute. "An act misapplying of the rates and taxes of the colony." *Query.* Since the General Assembly only could make appropriations and thus apply rates and taxes, was not this a law to prevent itself from doing wrong? Hence, what was its binding effect? Bear in mind, I am dealing, not in laws, but in titles to laws. "An act for preventing of illegal and clandestine purchases of the native Indians." *Query.* An illegal purchase must be in contravention of some statute already existing. Why make a law to prevent the breaking of another law? Would men hesitate about breaking the first law because a subsequent law said they must not? "An act to prevent excessive riding in any of the streets of Newport and Providence," Whereas several persons have had their bones broke by excessive riding. If they thereafter did such a thing they were to be fined five shillings. *Query.* Was it not sufficient punishment for an excessive rider to break his bones without the application of a fine? "An act for preventing sailors from being trusted for strong liquors." The limit of credit enjoyed by such an individual un-

der this law being five shillings, hence the inference that it required more than five shillings' worth of liquor to get a sailor thoroughly drunk; or, were he to get thoroughly drunk on four and sixpence, was he not *legally* drunk? "An act for collecting of rates (taxes) where the person rated (taxed) hath no visible estate." Under this law a tax was levied upon the *supposed* property of a man who was imprisoned in case he did not pay a tax. The General Assembly probably had not read the story of suing a beggar. "An act for preventing of sheep and cattle from being worried and torn by dogs." An enactment which was no doubt a source of great comfort to the worried animals.

The *Julia Ward Howe Birthday Book* has just been issued by Lee & Shepard. It is a gathering into compact form of the bright and beautiful thoughts of this accomplished woman. It is not a collection of soft and softening sentiment, but it is rather a book of ideas, expressed in vigorous language. Those who have known this lady to admire her, can point to this little book as the reason for their admiration, while those who know her not, can quickly learn of her sterling qualities. The arrangement of the book is that of the usual birthday-book style, an extracted thought for each day in the year, with a space and a date opposite, in which to preserve in the form of an autograph the present memory of loving friends.





Dr. Franklin C. Clark, of this city, has written a clever essay entitled *The Dubertus Caught*. It appears in the Narragansett Historical Register for October, 1888; just ready. After having written a description of the *Dubertus*, he fell upon the very learned letter written some ten years since by J. Hammond Trumbull. This letter was printed in the *Journal*. Dr. Clark reproduces the principal part of it as the closing portion of his essay. Aside from this, Dr. Clark's essay evinces a thoroughness of original research which is really commendable. It is not singular that he should speak of S. C. Newman as the *Rev.*, since all the writers whom he was obliged to quote, including Mr. Albert G. Greene, spoke of him as the *Rev.* He not only was not a clergyman, but he *detested* the very calling itself.

The word *Dubertus* occurs in the Charter of Charles the Second. It was a clerical error, the word being *Fubertus*, which has been spelled in many ways, but which meant a species of fin-back whale.

The very great general interest in the reform of the ballot has induced Mr. Soule, the Law Book publisher of Boston, to publish a work on the *Australian Ballot System*, as it is now embodied in the laws of various countries, by Mr. John Wigmore, of the Boston Bar. An elaborate historical statement of the beginning of the movement in Australia and Queensland, followed by the results obtained, precedes the statutes in those lands and also the statute in operation in Massachusetts, the statute enacted by the legislature of New York, but vetoed by Mr. Hill, and summaries of statutes in all other countries. Carefully drawn notes illustrate the text, and where notes will not sufficiently make clear, diagrams are introduced. Next to the city of New York in its necessity for a reformation in systems of voting, comes this little state

of Rhode Island. With the advent of the Spragues in politics in 1832, quickly followed by the development of Mr. Henry B. Anthony in 1842, there grew such a system of bribery in elections as has been seldom witnessed in civilized communities. The men whom these corrupt politicians trained are still here, and in active practice, and are annually used, as men wish to accomplish ends, but no moral ends are ever sought by their employment. Give us the Australian ballot and let us have done with these deadly foes of a Republican government; let them follow their fathers, and bear in mind that only asbestos tickets can be used where their fathers are.

Mr. W. Gammell, President of the Historical Society, used this language in an address before the Society, recently: "Not a house was built in Newport between 1775 and 1825." It seems very difficult for those who attempt history here in Rhode Island, to ever reach the plane of history.

The new Ideal Publishing Company, of Boston, has just begun the publication of a series of little tracts under the general title, *Modern Science Essayist*. The first is upon *Herbert Spencer*, and the second upon *Charles R. Darwin*; they sell at ten cents per copy. Note this little colloquy: Interviewer to Mr. Spencer. "Do you think it worth while for people to make themselves disagreeable by resenting every trifling aggression? We Americans think it involves too much loss of time and temper and doesn't pay." "Exactly," replies Mr. Spencer, "that is what I meant by character. It is this easy going readiness to permit small trespasses because it would be troublesome, or profitless, or unpopular to resist, which leads to the habit of acquiescence in wrong, and the decay of free institutions."





Mr. J. W. Bouton, of New York, sends to me a catalogue of rare and valuable books, the eighty-fourth which he has issued. It was printed by the De Vinne press, and in the manner of its setting forth is the finest of American old book catalogues. It is, moreover, a masterly display of bibliographical knowledge, and will be a treasure to all those who desire information about good books. Mr. Bouton precedes the catalogue with an autobiographical sketch which is peculiarly clever. That downright positive character which has been so marked in Mr. Bouton, whom I have known through all his business career, stands forth on every page and makes pleasurable reading.

Mr. Lorenzo Burge, led by the success which attended the publication of *Pre Glacial Man*, a former work, has continued the line of study in a new work entitled *Aryas, Semites and Jews, Jehovah and the Christ*. In the former volume, Mr. Burge undertook the study of the "record of the revelation made to the Aryan race," and the loss to mankind which followed from the failure of the race, to spread throughout the world the knowledge opened in the revelation. In the present volume the author undertakes to show "the movements of the Deity in the selection of a people through whom should proceed a being who, as God's messenger, should again give to man that revelation before given to the Aryas and rejected." Jesus Christ, the author believes, was the messenger selected by the Deity, and through him these revelations have again been made; but he believes that the Christian religion, as it has developed, "has caused the simple and direct teachings of Jesus to be covered and hidden by crude dogmas, drawn by ignorance and superstition from the old, barbarous and cruel record of the dealings of Jehovah." His hope is to remove the scales from the eyes of men,

to the end that they may see in all their beauty, the power, loveliness and simplicity of the teachings of Jesus. And this is his appeal, "Awake, ye so-called Christians from your lethargy and sin; dig up the discarded teachings of your Christ; cleanse them from the pollutions and stains of fifteen hundred years of ignorance, bigotry, superstition and crime, and come forth as believers in the Christ in whose name you claim to live and spread abroad the good tidings of the Kingdom or Heaven, immortal life and the Way." Lee and Shepard publish both books by Mr. Burge.

"*Incidents of a Collector's Rambles in Australia, New Zealand and New Guinea*," by Sherman F. Denton, Artist to the U. S. Fish Commission, Washington, D. C., with ample illustrations by the author, now in press of Lee and Shepard, will be a work of interest and great intrinsic worth. Mr. Denton had good facilities for seeing the countries through which he travelled, and he made the most of his opportunities. The publishers claim for the book the merit of being written in a style which leaves no doubt as to the author's meaning, and gives a vast amount of valuable information. The illustrations are a prominent feature of the work and are especially excellent, giving a vivid idea of the author's travels.

A pretty little book for children has been recently published by Lee & Shepard called *The Year's Best Days*. These days are Christmas, Valentine's Day, Thanksgiving Days and Birthdays; and pretty little stories and poems are gathered suitable for each. They were written by Rose H. Thorpe, who introduces them with this fine sentiment:

"That day is best wherein we give  
A thought to others' sorrows;  
Forgetting self we learn to live,  
And blessings born of kindly deeds  
Make golden our to-morrows."





The twenty-second number of the *Bibliographical Contributions* of the Library of Harvard University has just been published. It is a *Calendar of the Sparks Manuscripts*, in the library, made by Mr. Justin Winsor. Although these manuscripts have been in the possession of Harvard for more than twenty years, few people had any idea of their extent or importance. Volume LIX relates entirely to Rhode Island; but I note many other things throughout the *Calendar* relating to this State. There are a great many letters written by Nath. Greene, and some papers concerning the Admiralty Court, of which John Foster was the first judge.

The latest among the *Stories of the Nations*, issued by Messrs. G. P. Putnam's Sons, is the *Story of Mexico*. The large number (in comparison with any former period) of books published in the United States concerning Mexico, is a sure indication of an increasing present interest in that country by the American people. The story of the country and of her people, cleverly and quickly told, will gratify that interest and add much to their stock of knowledge. The dim and shadowy history of pre-historic times, lends to it the air of romance. Like the history of Carthage, the history of Mexico comes down to us written by her enemies. The Aztec wrote her history on pictured rocks. Bernal Diaz came in with the Spanish Conquest; his story is the story of a conquerer. Prescott, in our own time, writes more in the character of a fine story teller than in that of a historian. Susan Hale, the author of this new book, tells in good form all that is known of the early romantic history; and as she comes down to later times, when authentic records become more easily accessible, her story assumes more and more the form of history. The story of Morelos, Yturbe, of Santa Anna, of Juarez, and the saddest of all tales, that of the poor, deluded Maximilian, lends a

quick and melancholy interest. The people of this fair tropical land do not affiliate with the ruder, natures of the Anglo Saxons. Had their been such affiliation possible, this Republic of ours would have long since turned the lazy *ladrones* into lively merchants, the arid, worn out lands into fertile gardens. Some active Yankee would have plugged the crater of the volcano Jorullo, which Humboldt first told us about, and the sugar cane, the cotton and the indigo would again cover the hillsides of Patzcuaro. The halls of the Montezumas would have been newly carpeted with Lowell tapestry, and the splendid groves of Chapultepec have been lighted with electric lamps. All this might have been, and yet may be.

The *Journal* has been engaged in the publication of a series of maps for the benefit of liquor drinkers in this city. The places where liquors are to be bought are indicated by dots on these maps. These dots are quite too indefinite for use by the officers of the law, but if the *Journal* has precise knowledge of these localities, and knows what it affirms, that liquors are sold there, is it not its plain duty, as a law abiding citizen, to lay this information before these officers.

The following sentence was clipped from the *Evening Telegram* not long since, and was by that paper credited to the *Woman's Journal*. It seems to have been intended by its writer to have been put in the form of antithesis, but as it is stated, there is no difference between the two women.

"A Scotch woman who has been visiting in Boston and New York says that the Boston woman admires nothing she understands, while the New York woman understands nothing she admires."

That which the New York woman admires she does *not* understand, which is precisely what is alleged of the Boston woman.





# THE BOOK NOTES.

PROVIDENCE, R. I., MARCH 2, 1889.

Before the issue of another BOOK NOTES Benjamin and Levi will take possession of the government. The course of their government in relation to the highway robbery tax, which these gentlemen call "protection," will decide whether this event, is in both fact and name a restoration of the Jews.

Those interested in selling liquors are continually shouting, how much more liquor is being sold under the prohibitory amendment than before. Then why work so frantically for the repeal of the amendment? Licenses cost them nothing, and if more liquor is being sold, is not that just what they would naturally desire? The simple truth is, their acts belie their words.

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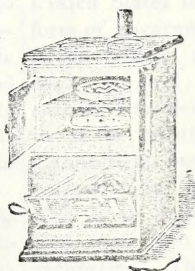
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\*Vol. 6.  
No. 6.

[From the "Nation," March 7, 1889.]

## RHODE ISLAND IN BRYCE'S 'AMERICAN COMMONWEALTH.'

Mr. James Bryce has recently published an elaborate work on the American people and their governments, in two large, compactly printed volumes. It has received high commendation from sundry quarters, and deserves all which it receives. It is certainly a wonderful study for a foreigner to make, and yet, possibly, only a foreigner could make such a study. On one of his pages, Mr. Bryce complains of the leniency of criticism in this country. He in fact says that criticism here really does not exist, and that we really need a "searching criticism, which should appraise literary work on sound canons, not caring whether it has been produced in America or in England, by a man or a woman, in the East or in the West," etc. It is to remedy this evil (for I quite agree with Mr. Bryce that we have no criticism), so far as Rhode Island is concerned, that I send this paper. Rhode Island is but a small State, it is true, and Mr. Bryce found little to say specially about her. But there being so little, it is specially desirable that that which is said should be said correctly.

It is stated (vol. 1, p. 16) "that all the thirteen colonies owed allegiance to the British crown, and, from them all, causes were carried by appeal from the colonial courts to the English Privy Council." This is qualified in a footnote, thus: "In Rhode Island no appeal seems to have

lain to the crown, and the power of legislation was, by the charters of 1643 and 1663, left to the colony, with the proviso only that the laws should be agreeable to those of England as near as may be, considering the nature and constitution of the place." This note is in error. Appeals did lie to the crown, and were often prosecuted there. The celebrated case, *Remington vs. Brenton*, was an instance, in 1712. A large number of appealed cases could be cited were it necessary. Under a general resolution of the General Assembly, the statutes of England were established as the law of the colony, in addition to its own special enactments, and so they were held for many years; but a decision of the Supreme Court in 1749 overthrew the general resolution, making a specific act necessary to give force to an English statute.

In speaking (vol. 1, p. 51) of the duty which devolves upon the President of the United States to maintain a republican form of government in every State, Mr. Bryce cites the case of Rhode Island in 1842. He says: "In the Rhode Island case the President authorized the sending in of the militia of Massachusetts and Connecticut, but the Rhode Island troops succeeded in repressing the rebellion." This is an error. No such proposition was ever even entertained, much less authorized. The President of the United States has no power to order Massachusetts militia to invade Rhode Island.

It is stated (vol. 1, p. 547) that "Brown University, formerly called Rhode Island





College, founded in 1764, is in the peculiar position of having for its regulation four denominations, Baptists, Congregationalists, Episcopalians and Quakers, equally represented on the governing body." This is an error. By the Act of Establishment the government of this University was placed in the hands of thirty-six trustees and a Board of (twelve) Fellows. The trustees were to be divided thus: twenty-two Baptists, five Quakers, four Congregationalists, and five Episcopalians. The Board of Fellows was to consist of eight Baptists and four of other denominations.

In speaking (vol. 1, p. 533) of the case *Trevett vs. Weeden*, which seems recently to have come into general notice, Mr. Bryce says, "In 1786 the Supreme Court of Rhode Island decided that an act passed by the Legislature was invalid, because contravening the provisions of the Colonial Charter (which was then still the Constitution of the State), securing to every accused person the benefit of a trial by jury. The Legislature were furious, and proceeded to impeach the judges for disobeying their will. The impeachment failed, but the judges were not re-elected by the Legislature when their terms of office expired at the end of the year, and were replaced by a more subservient bench, which held the statute valid." Again (p. 244), concerning the same matter: "The Supreme Court of Rhode Island held a statute of the Legislature void; on the ground that it made a penalty collectible on summary conviction without trial by jury." And, further, in the same matter, in a footnote on the same page, "See as to this interesting case, the first in which a legislative act was declared unconstitutional for incompatibility with a State constitution, Cooley's 'Constitutional Limitations,' page 106, note."

Mr. Bryce has studied American institutions to small purpose if he has failed to discover that when a properly consti-

tuted authority has pronounced an act of a legislature unconstitutional and void, it comes not within the powers of that same judicial authority to reconsider its judgment, and give validity to an act which it has once declared was unconstitutional, and which had never possessed force as law. Hence no "subservient court" could have made a statute valid. However, whatever may be the practice in American courts, this is what Judge Cooley says is the effect of a decision of unconstitutionality:

"When a statute is adjudged to be unconstitutional, it is as if it had never been. Rights cannot be built up under it; contracts which depend upon it for their consideration are void; it constitutes a protection to no one who has acted under it, and no one can be punished for having refused obedience to it before the decision was made. And what is true of an act void *in toto*, is true also as to any part of an act which is found to be unconstitutional, and which consequently is to be regarded as having never, at any time, been possessed of any legal force." (*Constitutional Limitations*, 5th ed., p. 224.)

Mr. Bryce cites Judge Cooley in support of that which he has written. Judge Cooley is an admirable authority. There is probably no man in America whose name would carry greater weight. But possibly Judge Cooley may be in error. On the point above stated, that a court can make valid a statute which itself has before pronounced unconstitutional, Judge Cooley does not, I think, sustain him, but on all the other main points mentioned, I think he does sustain him, for Mr. Bryce has taken many of his sentences almost verbatim from Judge Cooley's note.

This note is in Cooley's 'Constitutional Limitations,' fifth edition, page 194, and Mr. Bryce will, of course, fall back on Judge Cooley as authority; hence I must controvert them both, and this I do. And now, since I can be no more than overthrown, if I am in error, I propose to include Mr. James B. McMaster of Johns Hopkins, and Mr. John Fiske of Harvard.





All these gentlemen are more or less deeply involved, for they have all fallen into practically the same error. It makes, indeed, a goodly company. In contradiction to all of them, I affirm that the Supreme Court did not declare the act unconstitutional "because it contravened the Colonial Charter," nor, indeed, "because it made a penalty collectible on summary conviction without trial by jury." The court *did not declare the act unconstitutional at all*. It simply declared that it had no jurisdiction. The record of the case was printed in the Rhode Island 'Acts and Resolves,' October (second session), 1786, page 6, and these are the words of the decision as there recorded: "Whereupon all and singular the Premises being seen, and by the Justices of the Court aforesaid fully understood; it is considered, adjudged, and declared, that the said complaint does not come under the cognizance of the Justices here present, and that the same be and it is hereby dismissed." This is simply a denial of jurisdiction, and was so held by one of the judges, David Howell, Esq., in an argument in defence of the court before the General Assembly. These are his words: "The Legislature had assumed a fact in their summons to the judges which was not justified or warranted by the record. The plea of the defendant, in a matter of mere surplusage, mentions the Act of the General Assembly as 'unconstitutional and so void,' but the judgment of the Court simply is 'that the information is not cognizable before them.' Hence it appears that the plea hath been mistaken for the judgment" ('Trial of the Case,' p. 38.)

Mr. Bryce makes this statement: "The term of the judges expired at the end of the year, when they were replaced by a more *subservient bench*, which held the statute valid." This is not the precise language of Judge Cooley. He says: "Their terms expired at the end of the year, and (the Legislature) supplanted

them by more *pliant tools*, by whose assistance the paper money was forced into circulation." The terms "subservient bench" and "pliant tools" are hardly proper epithets to bestow upon a court before which there came no questions for decision concerning the forcing into circulation of this paper money. The terms of the judges did not expire at the end of the year, unless, indeed, these gentlemen meant to have written "the year for which they were elected." But they did not so write; and this expiration has some bearing upon the question. The question before the court was, not whether the General Assembly had a right to legalize the issue of paper money, or to make that paper legal tender. It was the question of imprisonment of men who declined to take the money for goods sold, or for debts. The *penal statutes* were called in question. These statutes were enacted in May, June and August, 1786; and they were all repealed in December of that same year. The court which made the decision was elected in May, 1786, for one year. When their successors were elected, the obnoxious laws had been repealed five months, so that neither a "subservient bench" nor "pliant tools" were required for their enforcement.

The legal-tender aspect of the case is not here considered. It has not been discussed by Mr. Bryce nor by Judge Cooley. The State made paper legal tender in 1786. No Rhode Island court ever sustained the act. The United States made paper legal tender in the time of the Rebellion, and the Supreme Court sustained the constitutionality of the law. If that decision is well founded, I do not see how blame can attach to Rhode Island. But, as I have stated, I do not here enter upon that discussion.

*Politics as a Duty and as a Career* is the name of the fifty-eighth number of the series of *Questions of the Day*, published by Messrs. G. P. Putnam's Sons. It is written by Morefield Story.





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vast number of scientific terms and names of mechanical processes, machines, etc., etc., it will be seen that the dictionary which adopts the method of *The Century Dictionary*, will not only be encyclopedic, but must give in many directions more information than the encyclopedias themselves.

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termination of the undersigned, (for to him has the getting of subscriptions in Rhode Island been given,) that every man, woman and child within the State shall see, and have the opportunity of buying, this book,—the key to all other books, the foundation of every library. Information concerning it can be obtained of the undersigned, where are also specimens and prospectuses of the book.

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Abraham Lincoln, having done the state some service went to his reward April 18, 1865. He bequeathed only a good name to those whom he left behind him.

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The time of the historian has come to the first, and it will come to the last, and he will write without the fear of intimidation and with a pen of steel.





## THE BOOK NOTES.

PROVIDENCE, R. I., MARCH 16, 1889.

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BARTLETT's, Bibliography of Rhode Island.

BURKE's REPORT, on the Political Troubles (*Dorr War*) in R. I., 1842.

WILLIAMS (Roger). Life by Romeo Elton.

HISTORICAL SOCIETY COLLECTIONS. This set comprises all the *Publications* and *Transactions* of the Society. The first six volumes are well bound in half Turkey morocco. The entire set comprises 7 vols. and 17 parts, in all, 24 vols.

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ARTIMEDORUS. *The Interpretation of Dreams*. First written in Greek by this most celebrated philosopher. 16mo London. n. d. \$1.25

TREVETT *against* WEEDEN. The case of, on information and complaint for refusing *Paper Bills* in payment for *Butchers Meat* in Market at par with specie. 4to. Providence. 1787. \$5 00

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ALDEN, Timothy. *Collection of American Epitaphs and Inscriptions*, with occasional notes. 5v. New York. 1814. \$10

RAYMOND, HENRY J. *Life and Public Services of Abraham Lincoln*. New York. 1865.

FRIEZE's *Extension of Suffrage in Rhode Island, 1811—1842*. The "Algerine" History of the *Dorr War*.

NEWPORT REUNION of the Sons and Daughters of, August 23, 1859, by Geo. C. Mason.

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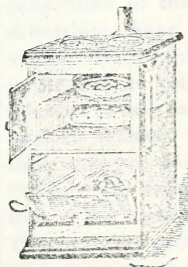
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Vol. 6.  
No. 7.

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the editors could photograph an idea. As a dictionary of fine arts it excels every book hitherto attempted. It not only defines the terms of art, but it goes into the *technique*, in all its processes. Not even in manuals is decorative art so fully treated. All ancient, classical, medieval and mythological matters have been overhauled to define or illustrate the definition of English terms used in the fine arts. It is a classical dictionary of the first class. It is an archæological dictionary of the first class. It is a musical dictionary of the first class; but these are not its best qualities. To the biologists, those fellows who are undertaking to unravel the science of life, whether it be vegetable or animal life, it is absolutely indispensable. Thousands on thousands of things assume a visible form in these books, which before were to them but the fabric of a vision. The tremendous changes in these studies in modern times not only necessitated the definitions of the new words, but new definitions have been required to old words. Dr. Franklin would be as much in the dark as you or I, were a modern scientist to talk to him in the language of modern science. Evolution has wrought these changes, and the *Dictionary of the Century* was required in which to record them. But these are not its best qualities. The civil engineer can build bridges with its assistance; the great bridges are all pictured here. The mathematician can (possibly) make himself intelligible by the assistance of words which he can





find therein. The electrician will find a picture of every dynamo or other electrical apparatus ever thought of. The philologist can study the English of the middle ages and give the etymological history of every word. The lover of poetry can read Chaucer with as much facility and a much clearer comprehension of the meaning than he can read Browning, notwithstanding the latter is supposed to write in a contemporaneous language. But these are not its best qualities. Its best quality is in its admirable adaptability to the common uses of every day people. The stories are short and cleverly told; a common man can get time to read them, and once he has read them can understand them. Clearness of statement, the one grand purpose of any such book, has been sought, and, as we believe, attained, just as many times as there are words in the book. An architect pointed out to me what he said was an erroneous line, according to the rules of art, in the base of a pictured column in this book. I suggested that the column was from the *Erechtheum*, and he said never another word. So all through the book; the most learned can become more learned. Its range is co-extensive with the human mind; it can help the reader of a dime novel or it can make the reading of the *Mecanique Celeste* a pastime. This magnificent book, by the method of its publication, is brought within the reach of everybody. Every teacher, every clerk, every shop girl, every accountant can get it just as easily as every lawyer, every clergyman and every physician can take it, and with as much advantage. A section of 270 pages, well bound in cloth, will be issued each month, at \$2.50 for each section, and everybody in Rhode island must subscribe for a copy. It is only by subscription that such gigantic works are ever published or ever will be published. Therefore subscribe, and subscribe quickly, in order that you may secure the earliest impressions of the

types, and more especially of the exquisite wood engravings with which the sections are filled. SIDNEY S. RIDER has been made the agent for taking subscriptions for the State of Rhode Island. He can be found at 11 Westminster street, where he will be glad to show specimens of the work and explain all its details, or, if people wish, he will send a representative, or will personally call upon any one so wishing.

As a member of the General Assembly I would have voted for re-submission, as a private citizen I would vote against the proposition; but it is no place for such provisions in the constitutions of States. What Rhode Island most needs is a new Constitution; but that which I now propose to consider is not a new Constitution, but some of the reasons advanced by the newspapers and "chief citizens" for an immediate change in the present Constitution. First, there came a petition signed by certain men, who wish themselves considered as the chief citizens of Providence. Sandwiched among these gilt edged gentlemen are the names of a parcel of the worst citizens of the town. It was, indeed, a motley crowd. Now these people asked for the repeal of the prohibitory amendment on the ground that the value of land in Providence had declined under the action of the law. The *Journal*, with much honeyed commendation, backs up the men and their petition. A week later, March 2d, 1889, it has this, editorially:

"The plain fact is that there is more intoxicating liquor manufactured and sold in Rhode Island under a so-called Prohibitory law than at any time under a license system, and that its results are much worse."

If the *Journal* knows anything, knows anything, I say, concerning the facts which it here alleges, of what force is the petition. The argument is clear, the





more liquor sold, then the lower goes the value of land; hence, take off all restriction so that less liquor will be sold, and the value of lands to the Land Lords will increase.

Those are fine arguments for changing the fundamental law, on the part of the chief citizens, even when backed up by this giant of the local dailies.

In the face of these statements, for they are unworthy of the name of arguments, lie these facts: Under the prohibitory amendment a Land Lord on Westminster street has increased the rent of a store from \$5,000 to \$8,000; another from \$4,000 to \$7,600; another from \$3,500 to \$5,000; another from \$1,800 to \$2,500, and so on has land declined. The house in which the writer lives has had its tax value increased from \$5,000 to \$6,500. Do these stubborn figures indicate declines in the values of land? There may be reasons for re-submission, but if there are, these are not of them. There is still another view of the position set up by the *Journal*. If, as that editor alleges, more liquors are manufactured and sold than ever before in Rhode Island, then why this pressure on the part of those engaged in the manufacture and sale of liquors to obtain the repeal of the amendment. Large sales and small profits have long been held up to us as the only sound basis of business. Yet these gentlemen have kept paid attorneys at the very heels of every assemblyman.

Do the chief citizens of Rhode Island desire to assist these "gentlemen" *already too strong for the law* to become still stronger? There is no individual or party in Rhode Island which has done so much to weaken and destroy the enforcement of law as has this same newspaper, the Providence *Journal*.

Consider for a moment, a few of the crimes done right here in Rhode Island against those who advocated temperance, or some restriction on the sales of in-tox-

icating liquors. There was the abduction of William Aplin, a judge, and as worthy a citizen as the State contained. A sack was thrust over him in the street and he was forcibly carried away.

The attempted murder of Edward Harris, at Woonsocket, by firing a musket ball at him through a window, and later, smearing his barns with tar and then firing them.

The placing of a cannister of gun powder beneath the sill of Thomas Man's house on North Main street, and the explosion of the same, with a view to the destruction of the entire family.

The throwing in at the windows of this same house, of bottles of sulphuric acid, in order that they might be broken and the acid burn the ladies of the household.

The murder of Amasa Sprague, because he objected to the Gordon's keeping a liquor shop for the destruction of the people employed in his Print works.

The murder of Burrill Arnold, by shooting him with a musket ball through a window, as he sat in his own house after his day's work was done.

The firing of the dwelling house of Dr. Bowen, while his wife and children were asleep within it, and the subsequent butchery of one of his horses; and then the much greater crime of attempting to fasten upon the victim of these infamous outrages, the horrible crime of being himself the perpetrator of them.

The pulling down and burning of the law office of Horace A. Keach and the total destruction of his law library in Pascoag. Within my own time, all these things were done here in Rhode Island against men and women, for simply trying to restrain the selling of liquors, and the *Journal* is doing its level best to assist the men whose agents or assassins did the things, and who are now too strong for the law in a supposed law abiding community.





Mr. Frank N. Shaw, printer, sends to BOOK NOTES a little book bearing the following title: *Cottrell's System and Process of Squaring the Circle*. It was written by Mr. Albert Cottrell, of this city. Squaring the circle is one of those problems which, like perpetual motion, finds in every generation some mind to interest. It does not avail that 2,400 years have passed during which the proposition has been continually before such mathematicians as have lived during that period, and always unsolved. It has been demonstrated to be insoluble, nevertheless, Mr. Cottrell thinks he has found the ratio, but he thinks also he has found the "diameter of the Universe." Really, I cannot see how anybody can prove that he has not, unless, indeed, they can make him first show that the universe has a diameter. Mr. Cottrell's rule, if I understand him, appears to be that the superficial area of a circle, four feet in diameter, is exactly equal to the superficial area of a square, the hypothenuse of which is five feet. The hypothenuse of a square is a line drawn between two angles of a square. He multiplies the diameter of the circle by 1.25, which gives him the hypothenuse of his square. He then squares the hypothenuse and divides that product by 2, which gives him the required area in feet of the desired square. Another slight matter which has perplexed all former mathematicians has been solved by Mr. Cottrell. It is the exact ratio of the diameter of a circle to its circumference. This ratio, which all former mathematicians have laid down as 3.141592, and which some of them have run out to 45, or 72, or 100, or 126, and in one instance 156 decimals, and unexact at that, Mr. Cottrell fixes at 3.125. Any one desirous of proving these propositions, so far as BOOK NOTES is concerned, has entire liberty to do so. It will not risk the wreck of its reputation at this stage of existence, by declaring anything nonsense, save only the birth-place of Roger Williams.

"The winds were lovesick with them; their oars were silver."

In the masterly picture of Louis the Eleventh, drawn by Sir Walter Scott, in *Quentin Durward*, there can be found this passage: "His finger was in every man's palm, his mouth was in every man's ear." The decline of the political influence of the Providence *Journal* within these latter years is of so marked a character, as to have become a subject of frequent mention among men. It is never mentioned in my hearing, that this passage does not occur to me. Had Sir Walter written it with special reference to the foundation of the political power of the *Journal*, and of its principal editor, the late Senator Anthony, he could not have better defined it. It is the epitome of Rhode Island political management during the entire period of the late Senator's connection with politics; a management which it would not be possible to characterize in neater phrase. The *Journal* was the mouth which the Senator held in the ears of the people, while with his fingers he tickled their palms. With his pen, sharp as a rapier, he cleft the very souls of his adversaries, while his friends and dependents he rewarded with public offices. Thus he paid the bills of his wire pullers out of the taxes levied upon the people. Men, whom the *Journal* was bound politically to support, were insidiously attacked by its writers in the columns of papers in opposition. Men were attacked, not in the public defence, but solely for the purpose of advancing the political interests of the Senator. The decline in political influence began several years before the paper fell into the hands of the present owners, but it never stopped, and is still declining. It may be attributed partly to political treachery to parties; but there was another cause which need not here be mentioned, not less potent in sapping the very foundations of its power. To these two causes may safely be attributed the destruction of this power. Insidious and slow at first, they became irresistible in the end, and happy was the day for the people of Rhode Island when this power came to an end.





## THE BOOK NOTES.

PROVIDENCE, R. I., MARCH 30, 1889.

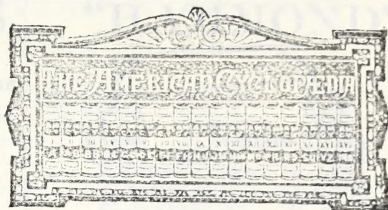
Subscriptions are now due for the current year. Those who send postage stamps will please send only the two cent ones. Bound volumes will be exchanged for the past year's numbers on payment of 75 cents.

The Hon. John W. Davis, one of the numerous nominees for the office of Governor of Rhode Island, has one admirable qualification for that or any other position. He is not fully imbued with the idea that when he don't speak, wisdom is silent.

*Lee and Shepard*, Boston, have in press Samuel Adams Drake's, "Decisive Events in American History, Burgoyne's Invasion of 1777, with an outline sketch of the American invasion of Canada, 1775-6." It will be an admirable historic narrative, intended to be used as a textbook, or as a Supplementary Reader in schools, as well as for general reading.

A philological or hentyimological question of much importance is just now agitating the scholastic mind. It is whether *sitting* or *setting* is the proper word in describing the occupation of a hen in labor. Such a question could only arise from a confusion of ideas. Which are you describing, the occupation of the hen or the occupation of the man?

The annual Easter-time brings forth many of the choicest publications of the year. The delicate tints of Easter volumes seem to vie with nature as she puts on her most charming apparel, and in appearance, seem to enwrap within themselves the tender sentiment which pervades all the associations entwined upon Easter-day. *Lee & Shepard*, Boston, will issue in attractive form some of their Easter books which have already acquired extensive popularity.



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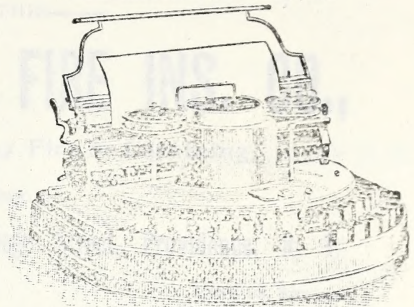
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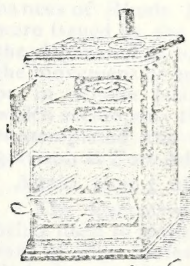
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SATURDAY, APRIL 13, 1889.

VOL. 6.  
No. 8.

## MR. BRYCE AND THE DORR WAR.

A valued correspondent at Haverford College does me the favor to point out in my article concerning Mr. Bryce's book on America, that in speaking of Prof. John McMaster I used the name *James*, and B. that I should have written "of the University of Pennsylvania" instead of Johns Hopkins. I now correct the same. In another communication my learned friend thus addresses me concerning the same subject: "You make some good points, and he (Bryce) is clearly in error in more than one place; at the same time these errors do not seem to me to detract from the general correctness of the whole. In no case do they seriously impair the conclusions. A book without errors is hardly to be found. So far as the Dorr War is concerned, it seems to me that he has good reason to speak as he did. If you will read President Tyler's message to Congress as given in Benton's *Abridgment*, you will see that Tyler says he sent the Secretary of War to Rhode Island, authorizing him to request of the Governor of Rhode Island to make requisition upon the Governor of Massachusetts for troops. Bryce is correct as far as he goes, and probably did not think it needful to go into all particulars. There is no doubt that the President has the right to employ the army and navy to put down rebellion, and to call forth the militia to do it; in this way he could authorize the militia of Massachusetts to invade Rhode Island. The point that Bryce omitted was.

that he could not authorize the Massachusetts troops to enter Rhode Island until the Governor of Rhode Island applied to him for aid in a strictly State matter, though if the United States' authority was imperilled he could have sent troops from anywhere. To me, in this case your point is not well taken, for Bryce clearly implies that application by the State Executive is needful."

In answer to all this, the *BOOK NOTES* affirms that its learned correspondent, like Mr. Bryce, is entirely in error. He refers me to *Benton's Abridgment*, XV. 130, 31, for his authority; but I reply that that is not an authority, and refer him to *Doc. No. 225 Ho. of Rep. Ex. 28th Congress. 1st session, p. 2*, where he will find these words in John Tyler's message:

"I have to inform the House that the Executive did not deem it his duty to interpose with the naval and military forces of the United States in the late disturbances of Rhode Island, that no orders were issued by the Executive, or any of the departments to military officers for the movement or employment of troops to or in Rhode Island, other than those which accompany this message, and which contemplated the strengthening of the garrison at Fort Adams."

Again, page 3 of the same document:

"The Executive could with difficulty bring itself to realize the fact, that the citizens of other States should have forgotten their duty to themselves, and the constitution of the United States, and have entered into the highly reprehensible and indefensible course of interfering so far in the concerns of a sister State as to have entered into *plans of invasion*, conquest and revolution. But the Executive felt it





to be his duty to look minutely into the matter; and therefore the Secretary of War was dispatched to Rhode Island with instructions, a copy of which is herewith transmitted, and was authorized, should a requisition be made upon the Executive by the government of Rhode Island, in pursuance of law, and the invaders should not abandon their purposes, to call upon the Governors of Massachusetts and Connecticut for a sufficient number of militia at once to *arrest the invasion*, and to interpose such of the regular troops as could be spared from Fort Adams for the defence of the city of Providence."

Therein lies a complete refutation to both my correspondent and to Mr. Bryce. These militiamen were *not* to invade Rhode Island, but they were to operate on the boundary lines of their respective States *to prevent others from invading*. Rhode Island could be invaded only through these two States, the lines of which were to be defended by their own State troops, while the United States army at Newport protected her from the sea, and was prepared to operate in the interior. That which I before wrote was scrupulously exact. Here it is:

"He (Mr. Bryce) says: "In the Rhode Island case the President authorized the sending in of the militia of Massachusetts and Connecticut, but the Rhode Island troops succeeded in repressing the rebellion." This is an error. No such proposition was ever even entertained, much less authorized. The President of the United States has no power to order Massachusetts militia to invade Rhode Island."

I did not previously, nor do I now, propose to consider the generalizations of Mr. Bryce. They may be correct, or incorrect; whichever they are, they are mere matters of opinion. That which I considered was his correctness as to statements of matters of fact with special reference to Rhode Island; and I showed, that of the six references made by him, four were seriously erroneous, in fact were the very reverse of the truth. How far this ratio may hold good throughout the country I do not know, nor does any one else know; but conclusions drawn

from false premises are not apt to be logically correct.

Now that I am writing of Mr. Bryce, I wish to refer to one more note. It appears on p. 18, v. 1, thus: "This singular little commonwealth is, of all American States, that which has furnished the most abundant analogies to the Greek Republics of antiquity, and which best deserves to have its annals treated by a philosophic historian. A curious feature in its politics is the frequent hostility of the agricultural party in the country to the commercial population of the towns, which was at its height in 1788." I quite agree with Mr. Bryce, that Rhode Island possesses, of all the States, a history of the most curious and singular interest, and that it deserves an entirely different handling from that which it has yet received. Touching the last statement, it is so misleading as to result inevitably to false conclusions. No logical deduction can possibly be drawn from such a statement.

Here for the present I will leave Mr. Bryce; but I cannot forbear saying that to the conclusions of my correspondent, in matters of constitutional law, I utterly dissent; and so too with his views of the constitutional war powers of the President of the United States. Such powers, I think, do not exist.

The *Journal* of March 20, says, "John Prior, a veteran of the late war, was tried for being a sturdy beggar, in Judge Cooke's court on Tuesday." Why select John? Remember the Dependent Pension Bill, and also note a vast tabular sheet just issued by Alonzo Williams, a professor in Brown University, on which it is stated that Massachusetts has been bled as a state by this vast army of beggars, to the extent of sixty millions of dollars. (\$60,000,000.) It is no longer a question whether death ends all. Nor death nor life will stop this drain.





## THE WRITINGS OF ROWLAND G. HAZARD.

The philosophical and economic writings of the late Rowland G. Hazard have been gathered and published in handsome form, in four volumes. These volumes comprise nearly all those things which Mr. Hazard had published during the fifty years, 1835-1885, in which he wrote. The philosophical works are those with which all students of abstract philosophy are familiar. The treatise on the *Will*, in opposition to Mr. Edwards, is his most extensive, and in some respects, his most carefully considered and closely reasoned work. The volume *Causation* or freedom of the mind in willing, embodies his friendly controversy with Mr. John Stuart Mill; his *Essays on the Existence of Matter and Infinite Space*, in controversy with Herbert Spencer; his Essay, *Animals not Automatic*, in opposition to Mr. Huxley, who maintained that instinct was mechanical action, his letter to Francis Wharton on Causation, and his latest and last publication, *Man, a Creative First Cause*. These two volumes would make the reputation of any philosophical writer yet produced in America. The object sought by Mr. Hazard in his last book was to remove the prejudice against metaphysical science on the ground of inutility, by showing that it was susceptible of the highest practical utility, and to point out some of the lines in which it might profitably be pursued. It was also commended as an invigorating exercise of the mind. Poetry has never been more cleverly defined than Mr. Hazard defines it in his book. It has always been the opinion of the writer, that this book would obtain for its writer, a fixed position in the front rank of writers of speculative philosophy. Under the title, *Economics and Politics*, has been gathered the miscellaneous publications of Mr. Hazard upon general subjects. Their

titles are too numerous to be mentioned here, but I may note that six of the essays in this book are now published for the first time, so it is stated, but here I note an error. *Our Resources*, which it is stated is now first published, has been twice before published, an edition was published in New York and another in Providence. The subjects treated in this volume are political morality, slavery, railroad *versus* the rights of individuals, the tariff, the currency, the hours of labor, specie payments, woman's suffrage, and other economic questions foremost in the public mind at the time when these essays were first published. This volume displays the versatility of mind in the writer and his method of handling questions. His argument on *Constitutional Rights* made in the U. S. Circuit Court, in the case against the Union Pacific Railroad, appears in this volume. I do not remember having before seen it, but it is not stated to be now first printed. It was acute reasoning, and accomplished the end for which it was constructed. I have now come to the last volume, but which in reality is the first volume. It is the *Essay on Language*, the first of his published writings, and containing as he has himself said, the germs of all his thinking. This volume contains two essays never before published. One of them has this title, "To write well, write about what you know little or nothing about." This essay is exceedingly clever. It is in fact one of his best things. In this volume is a short biography of Mr. Hazard, by his grand-daughter, Miss Caroline Hazard, who has edited the writings of her grandfather as herein published. She has prepared introductions for each volume and notes where they were required, or rather where she thought they were required. It is here, I think, that she has erred. In the volume, *Economics and Politics*, was the fine field for annotations. She might, by notes have shown her grandfather in very ad-





vantageous positions, by comparing the views he enunciated, with the views of his contemporaries. The opportunity was a fine one, but she did not choose to avail herself of it. It was her natural modesty, perhaps, that withheld her, or possibly she thought to leave the place of her grandfather, to be fixed by the studies of his fellowmen. Had the case been mine, no such considerations would have withheld me. I should have embraced the opportunity. It is not usually the case with people who write biographies of their near relatives, that they do not sufficiently enlarge upon the subjects, too often they become so overcharged, as to nauseate. No such fault has happened here. Much more might have been made of the subject. These are all the faults which BOOK NOTES has to find with Miss Caroline Hazard as the editor of her grandfather's writings. There is in addition to the things here mentioned, in this new edition, a fine introductory essay, by Prof. George P. Fisher, of Yale, on the Philosophical Writings of Mr. Hazard, which he says "are everywhere characterized by a dignified earnestness, a spirit of reverence, and marked by an absolute candor. There is never any disposition to evade an issue, or to dispose of an opponent by any other than fair and courteous argument." A fine reproduction of Mr. Selinger's portrait appears in one of the volumes.

The following paragraph appeared in the evening *Telegram*, 6th inst:

It seems rather strange that with the space devoted by the *Century* magazine for April to Washington and the portraits of him by famous painters, mention of the celebrated Gilbert Stuart painting in the State House should be entirely ignored. This is the portrait which was loaned to the Art Club some time ago, and while gone was insured for \$30,000. A request from New York for its loan during the Centennial celebration this month was refused by the Legislature.

The writer thereof quite misunderstands the *Century* article. That article de-

scribed only *original* portraits. This term means a portrait produced by the artists directly from sittings of the subject. Should this same artist produce another picture copied from his *original*, such reproduction would be a *replica*. The writer in the *Century* expressly stated that he would not mention *replicas*. The two portraits, one here in Providence and the other at Newport, are both *replicas* or copies of his portrait made by Mr. Stuart. This is their history: Washington died 14 Dec., 1799. In February, 1800, the General Assembly appointed a committee to procure two portraits of him, (Washington) drawn at full length, by some eminent artist, with suitable frames, &c. This committee consisted of George Champlin, Walter Channing and Thomas P. Ives. Subsequently, John Innis Clarke was added. In May, 1801, twelve hundred dollars was paid by the State on account of the two pictures. In February, 1802, the State paid the committee \$500.03 for the two frames and the expense of transportation from Philadelphia. In June, 1802, the state paid \$115.13, for "putting up and casing" the portrait at Newport, and \$126.03 for "placing the portrait" at Providence. All this proves that the two portraits owned by Rhode Island were not produced from sittings, for Washington was dead two months before they were ordered, and two years and more before they were finished; hence they are *replicas*, which is why the *Century* did not specially mention them.

A clothing dealer having exhausted his list of adjectives in advertising his *wears*, applied to BOOK NOTES to learn whether the use of the word *salubrious* would be permissible. Certainly it would, for it means favorable to health, and that is just what pantaloons are, but it must be spelled *Sellew-brious*. He expects to *Sell-you-by-us*, pantaloons, at 324 Broad street. (See adv., page 64. *this Book Note*)





The largest vote ever cast for a Governor of Rhode Island was that cast for the Hon. John W. Davis, the Democratic nominee, on the 3d of April inst., and yet he was not elected. So it was with Grover Cleveland on the 4th of last November, and he was not elected. How long are such things to be tolerated in a republic, which Abraham Lincoln described in November, 1863, as a "government of the people, by the people, for the people"? Senator Anthony died in September, 1884, resigning the direction of his (the republican) party into the hands of his successors, and thus runs the votes of the Democratic party in Rhode Island since for Governor:

1884, 9,592, T. W. Segar, defeated.  
 1885, 8,574, Ziba O. Slocum, defeated.  
 1886, 9,944, Amasa Sprague, defeated.  
 1887, 18,095, John W. Davis, elected.  
 1888, 17,525, " " " defeated.  
 1889, 21,285, " " " not elected.

Under the old regime there had not been an election of a Democratic Governor since 1853. Have the old weapons become shattered, or the argument dulled of its edge. BOOK NOTES thinks not. Mr. Addison once wrote, "a man who is furnished with arguments from the *mint* will convince his antagonist much sooner than one who draws them from reason and philosophy." There seems to be good reason for the opinion that *mint* drops have not been withheld from Senator Aldrich, and yet his political enemies continue to reappear in greater, and still greater numbers. The truth is, money even, must be mixed with political brains in order to win, and the Senator does not thus sometimes mix things.

The pages of BOOK NOTES filled with advertisements is conclusive proof of the value of this little journal for such uses. BOOK NOTES is a regular visitor in a large number of Rhode Island families, and it may safely be affirmed that no journal is so thoroughly read. Its pages are small, and advertisements are not lost in a vast mass of print; every one can be quickly and clearly seen. Advertisements which no one, save the advertiser, ever sees have little value.

The progress which Mr. Henry George is making in securing converts to his land tax theories in Great Britain is probably due not so much to his eloquence or the soundness of his principles as to the unnatural condition of the ownership of the soil, which leads the people to turn to even visionary schemes for a remedy. It was the feudal system in France which gave vital force to Rousseau's *Contract Social*, and the Duke of Westminster's estate in England is a strong argument for George's theory.

This extraordinary paragraph, taken from the Providence *Journal* of the 9th inst., illustrates one of two things,—either a very great change in the economic opinions of that paper, or superlative carelessness in the writer or editor. It declares the *ownership of the soil to be an unnatural condition*, to remedy which men are looking in every direction. So far as I understand Mr. George, that is his precise position;—and the *Journal* selects the Duke of Westminster's estate as a strong argument for Henry George's theory. Why select that individual's particular portion of this earth as an example? Are not his rights of ownership absolute as against all mankind, and how are his rights different from the rights of Mr. Alexander Duncan, right here in Providence? The *Journal* trenches upon anarchy.

#### PLAYING WITH FIRE.

The writer of these BOOK NOTES has been boycotted, to the utmost extent of their power, by men in this town, who buy legislation in Congress for the purpose of levying a tax upon him, for their individual gain. He has opposed this principle, and he will die opposing it, unless perchance, he lives to assist in the burial of the principle. The BOOK NOTES tells these men plainly that they are playing with fire when they use the legislative power of these United States to enlarge their bank balances.





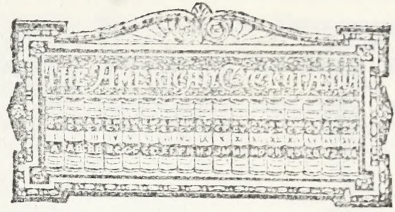
## THE BOOK NOTES.

PROVIDENCE, R. I. APRIL 13. 1889.

It is what a man does, not what he says, which affords a sure indication of his character. So when Senator Anthony used to say in the *Journal* that he didn't belong to the "Rent is Robbery Party," what did it count, in the face of the fact, that on that day he held \$750,000 of personal property, of which he allowed only \$70,000 to pay taxes. The Senator *actually put into practice* Mr. Henry George's theory that personal property should not be taxed, the *Journal*, meanwhile, denouncing Mr. George as a demagogue or a fool. Well, Mr. George may be a demagogue or a fool, but what was the character of the Senator.

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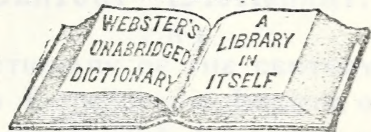
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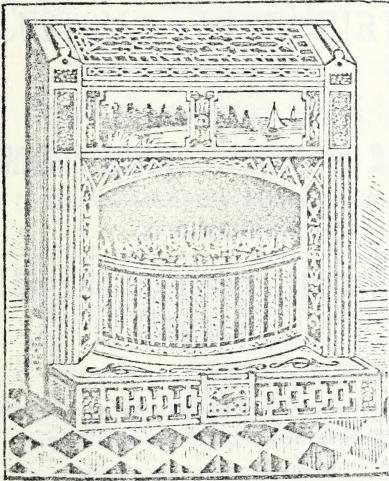
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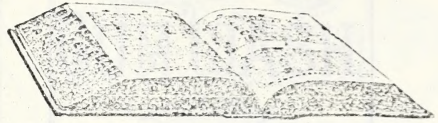
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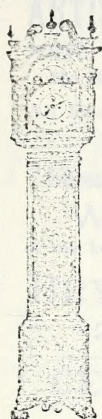
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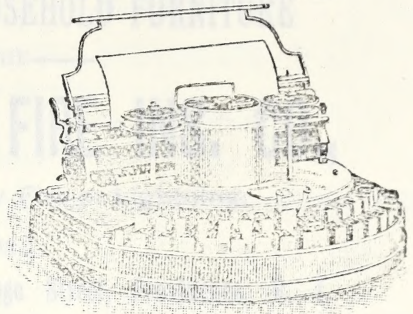
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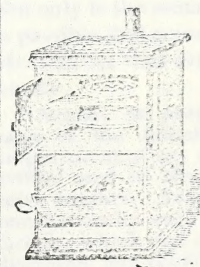
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VOL. 6.  
No. 9.

## THE MORALS OF BOOKSELLING.

There is in Providence a firm which advertises itself as "Publishers of Standard Subscription Books." This firm sells its publications by the subscription or agency system. It appoints agents for certain districts and puts them under the following contract: "I also hereby agree that I will not deliver a copy of this work to any one who does not actually subscribe for it, as I believe, for their own use, and not for sale; and that I will not sell a copy to any one at anything less than the full retail price; and that I will not sell copies of this work, directly or indirectly, to any book dealer," &c. Agents were asked to send for outfits at once (cash with the order), so as to secure a *good winter's work*; and the firm declared that they would "give each agent exclusive right to the territory assigned him, so there *will be no competition*."

Among the books thus published and sold by this firm were the following, to each of which the price of the same, to subscribers, is affixed:

Three Decades of Federal Legislation, by S. S. Cox, . . . . .	\$4.50
Picturesque Washington, . . . . .	2.50
Harrison and Morton, by G. L. Har- ney, . . . . .	2.00
Poore's Life of Burnside, . . . . .	2.50

During a portion of the last winter this firm issued a "Holiday Book List," in which it was announced that the firm had leased a store at 218 Westminster street, Providence, and would there make a

"Great Special Holiday Sale of Books." The following were among the books thus advertised:

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The morals of bookselling appear at once, in selling to a Woonsocket man, if perchance he happens to be at the publishers' place of business (218 Westminster street), a book for \$1.45, for which a subscription agent at home asks him \$4.50; or a *Picturesque Washington* for 80 cents which the agents were selling for \$2.50 per copy.

That fair dealing which must form the basis of all legitimate mercantile affairs, seems to be quite absent in such a transaction. Contracts entered into between parties certainly could not be enforced. Not only is the moral law violated, but it is possible that actual fraud may be in it. Mr. Bouvier thus defines legally the term fraud:

"Actual, or positive fraud, includes cases of the intentional and successful employment of any cunning, deception or artifice used to circumvent, cheat or deceive another. For instance, the misrepresentation by word or deed of material facts by which one exercising reasonable discretion and confidence is misled to his injury."

It is beyond question, that an action for damages would lie against this firm in favor of every agent. Would a man in Woonsocket buy a book of an agent for





\$4.50 which the publishers of the book advertised, and here in Providence possibly sold for \$1.45? Certainly not. Does not the publisher put himself in *direct competition* with his agent, so that a *good winter's work* would be destroyed? and had not these things been held out to the agents as an inducement for them to enter the business, and to buy outfits? Certainly they had. If the firm's agent in Woonsocket asks and receives \$4.50 for a book which the firm sells in Providence for \$1.45, would not such agent be liable to an action for fraud? These are serious questions.

It is by common consent that the autobiography of Benjamin Franklin now stands first among the lives of men, written by themselves. The simplicity, the frankness and native modesty of Franklin in the delineation of his own character, no other man has ever approached; he put himself entirely outside of himself, and took a dispassionate survey of himself, and it is well nigh perfect. While there is almost unanimity among scholars upon this point concerning Franklin, there is no such unanimity concerning the lives of women. No woman has written an autobiography of marked excellence. The origin of a train of thought is ever interesting, and this is the way in which this train arose. Among the modest and humble book companions still left around me there stands one on its shelf, in a gown of green, entitled the *Cavalier and his Lady*, familiar to me only in the outward form and semblance of a book. I knew neither the cavalier nor his lady, and I determined to cultivate an acquaintance with them. This volume was a mixed one of prose and poetry, but by far the larger part was taken up with an autobiography under this title, "*A True Relation of my Birth, Breeding and Life.*" My attention was at once arrested, and I read with real delight this charming story. The writer of it was Margaret Cavendish, Duchess of Newcastle; and to my surprise I found

that I had met the lady. Her habitation is Westminster Abbey, where she lies in stone beside the Duke, holding in her stony fingers, a stony book, and on the stone, her tale is thus related: "Of noble familie, for all the brothers were valiant and all the sisters virtuous." It was of this woman, that I read in one of the *Essays of Elia*, wherein Charles Lamb speaks of her life of her Lord, as being of such excellence, that no "casket is rich enough, no casing sufficiently durable to honour and keep safe such a jewel." It was the true life of this amiable and accomplished woman that I had been reading, and which had withal so charmed me. I would not, if I could, give you a taste of this quaint story. It would be downright wickedness to thus trench upon a tale so brief, so well rounded into form, in a single word, unique. So brief it is, that half an hour will take you through it, but so penetrating is its acute philosophy, that it will cling to you all the rest of your days.

The Rev. Augustus Woodbury, in October last, delivered an address at the dedication of the Fowler Library building at Concord, N. H. It was from Concord that Mr. Woodbury came, now many years since, to dwell in Providence. He left, and yet retained there, many friends, and many more whom he left there have since departed forever. This circumstance rendered his selection as orator peculiarly happy, and he failed not to make good use of his opportunity. In his address now printed, Mr. Woodbury appears at his best. He touches with tenderness of feeling those ancient friendships with men and women, and then by an easy transition passes to the friendships of books. He speaks of them as "friends who look down upon you always with the same familiar greeting," always welcome, "whom prosperity does not elate, nor neglect estrange," they "never cut an acquaintance," nor have they "a supercilious





consciousness of having risen in the world." They are "absolutely free from jealousy," and they will adapt themselves to our every mood,—taciturn with us, or affable, they will laugh with us, or weep; they will listen to all our fault findings, and never recriminate. Ah, happy is the man or the woman who possesses the friendship of books; and then follows a charming display of that broad spirit of Christianity which surrounds, or follows, or permeates every act of this man. He will not allow the vices of Byron or of Burns, nor the weaknesses of Scott nor of Shelley to obscure his vision, in the discernment of the real excellencies of the work they left behind them. The fact that Mary Godwin and George Eliot lived with men outside the pale of the laws, he will not allow to disturb his inner consciousness of the greatness of their souls. This is true Christian philosophy, and Mr. Woodbury never made a better display of it.

The most remarkable specimen of van-dalism which it has ever been my unhappiness to witness, has recently taken place in Providence. It was in the disposal of a portion of the library gathered by the late ————. This lady was the daughter of the late ————, and she possessed that love of books and pictures inherent in her ancestry and which ever accompanies culture; and she possessed the means necessary to gratify it. Not long since, an elegant set of *Pausanias*, which her father owned and read, fell into my hands;—the mere possession of such a book is sure indication of refinement and of a love of learning. Since this lady died, her husband has followed her, and her library has now followed them to the grave. It was sold, *not as books, but as junk*. The covers were stripped from the books and they were sold to be ground up. Their net weight was 1050 pounds, hence as they stood in the cases their

would have been not far from three quarters of a ton avoirdupois of substantial books. Paper stock of this quality now commands a half cent per pound, hence a copy of Mr. Updike's *History of the Narragansett Church*, which was one of the books which this family sold for junk, brought them three cents. It has been sold at Mr. Sheldon's auction shop for \$21.00. Mr. Arnold's *History of Rhode Island*, 2 vols., another of the victims, brought them about six cents; copies now sell readily for \$15.00. Mr. James Savage's *Genealogical Dictionary* in 4 vols., sells usually at auction for from thirty-five to forty dollars. I have myself, sold recently, two sets of this book for \$70.00. For this book this family received about twelve cents. Spark's *American Biography*, in 15 vols., was among the books destroyed. Beers's *Atlas of Rhode Island*, copies of which have been sold here for \$10.00, these people sold for junk for five cents, and so runs the sickening story. Even did they wish money,—which those who best know them, know cannot be so, for money has never been an object sought by them,—I say that even was the obtention of money their object, why did they sell for \$5.30, property which would have just as readily realized, perhaps, many hundreds of dollars? These people descended, yes, *descended*, from a splendid ancestry, birth, wealth, position, in fact, in possession of everything, save only ————. Is there no force in the *noblesse oblige*? That sorrow which this accomplished lady would have felt at this destruction of her treasures would surely have been tempered with joy, that they have at last passed out of unworthy hands, even to a dealer in junk. Providence is a city with a population including its suburbs, of perhaps 150,000 people. It has two booksellers and two thousand rumsellers. Do you ask the reason for such conditions—find them then in this story. In truth, its people are much given to——literature.





## THE NEW VOLUME OF CHAMBERS.

He who expects from any book that it will answer every question which he in his ignorance may see fit to ask it, will be a disappointed individual. It is only the other day that a friend of mine sent his *Encyclopedia Britannica* to the bottomless pit because it had not the word *celluloid* in it. Within a month somebody advertised a preparation, which he had for whitening walls, as *Plastico*. Now, because your dictionaries and encyclopedias do not define that word, are you to send them to the dogs. Personally, I have used for many years *Chambers' Cyclopædia*; and have found it admirable. For its price, there is no similar book which is its equal. Just now a new edition is in process of publication. The third volume is ready, and I have had the curiosity to compare it somewhat closely with the former editions, so that I might have positive knowledge concerning the recent work done upon it; and I find that not only has much additional new matter been introduced, but every article has been examined, revised, and brought down to the present (1883) state of knowledge. My choleric friend of the *Britannica* will find *Celluloid* in this new *Chambers*, and who invented it, and how he made it, and what its properties and uses are. A great number of new biographical articles have been added. This volume being of the letter C, has Chopin, Chorley, Grover Cleveland, and a host of other new names. In the matter of legal definitions, in such an ancient term as *choses in action*, it has been entirely re-written, the changes made by legislation and by decisions in England, and how these changes may affect a chose in action here in the United States by means of State legislation. Another marked specimen of this admirable elaboration of articles occurs in the word *Chronology*. If there is any common word about the meaning of which men have but a cloudy knowledge, it is this word *Chro-*

*nology*. In this new *Chambers* there is an admirably clear statement of its meaning which no man can fail to grasp. So I might go through the book, page by page, were it necessary, but it is not. What I wish is, to interest young men and women to buy this book now while it is new and coming along, and read it even cursorily as it comes; for knowledge lends so many graces to every-day life.

Mrs. Caroline Starr Morgan is the wife of Professor Thomas J. Morgan, principal of the Rhode Island Normal School [a man *en passant* whom the *Evening Telegram* delights to honor.] She has written a story entitled, *Ways that Win*, which has been recently published by the American Baptist Publication Society, with a view to its use in Sunday school libraries. To be frank with you, the writer holds in detestation all religious cant; "snivel" my early friend the late Thomas P. Shepard used to call it; and Sunday school books have been so filled with this wickedness that I have come to look on them with aversion. So I carefully lifted the covers of this story to see what was within; encouraged by what I saw, I plunged in all over, and no word of cant or snivel offended me. Goodie-goodie boys I utterly abominate; as a matter of fact, I am afraid of them, but here they were not. The story is only this: A parcel of bright, young girls became irrepressibly possessed with a desire to do something by their own exertions for the education of the freedmen in the South. They were, of course, only incipient women, and they couldn't help it for the souls of women are constructed solely of sympathy and charity. "*Non nobis solum nati sumus.*"

"Not for themselves alone  
Did nature form them."

The little club labored, contrived and succeeded. They called themselves the *Busy Bees*, as indeed they were, but I cannot describe to you their methods, for





these were the *ways that win*, and you must read about them. The brothers and cousins of the girls, seeing so much genuine pleasure as the girls exhibited, were desirous of joining the club, and were at last admitted, and with them came in this little incident: Bert Merrick had a temper like a tornado, and as ungovernable withal; he had, moreover, a pretty cousin Jenny. Now Jenny had a tongue like a stiletto, and she maddened Bert, who, while at the lunch table, threw his fork full at her face. It missed Jenny, but it struck Bert's sister, Emma, whom Bert looked upon as his "ideal May morning." To say that consternation reigned among the Busy Bees would but mildly express the situation. Expulsion, immediate expulsion, was the only remedy; but just here sympathy and charity forced themselves to the front, and the girls decided that reformation and not destruction was what they were here for, and so they resolved to use their united forces in an endeavor to reform and re-model the youth. As well can you resist a decree of fate as resist the kindly impulse of a dozen girls. They carry with them the *ways that win*, and Bert Merrick became of some use in the world. He was a conquest of the Busy Bees. I'll just give you one more specimen. The Busy Bees desired to hold a festival, for which purpose they required a hall; and Deacon Dorseheimer possessed that necessary requisite; but he hated charity, he hated sympathy, and he hated all social societies; he was a stern old religious iceberg, and the girls did not know just how to approach him. They discussed the matter, and came to the conclusion to send two of their number to visit the Deacon. The question was, whether to send the two smartest or the two prettiest girls on this delicate mission. An amount of worldly wisdom was displayed in the selection of the latter—they went. The odds were tremendous, two pretty girls to one deacon. There was nothing for the

poor man but surrender, and he surrendered. The girls got the hall, but they got more: they turned the cross and crabbed old deacon into an ardent helper of their little society, and he became a man who would not turn from his door even a sick clergyman with fourteen children if they were in want of food and clothes. The deacon was a conquest of the Busy Bees; conquered too, by the winning ways of two pretty girls. But just here BOOK NOTES must interpose. The word *smartest* must be held to mean the intellectually brightest. Now, however gifted with personal beauty these two girls may have been, they at all events presented their case with great intellectual shrewdness; their reasoning was irresistible, and to *the* deacon was obliged to yield. I don't intend to convey an idea that a woman who wags a persuasive tongue within a lovely face, may not be powerful, nay, almost irresistible; what I mean is, that intellectual "smartness" is before all merely sensual beauty, and outlasts it, too, and that it was the union of these two qualities in the two girls which won their cause. Mrs. Morgan's book is interesting, it is healthful, it is natural, it is simple and these are the qualities which ought to commend it to the patronage of those for whom it was written.

The writer of BOOK NOTES has been selected by the J. B. Lippincott company as a *special agent* in Providence, for the sale of their magnificent library, editions of Carlyle, Dickens, Scott, Thackeray, &c., in all the styles of fine bindings. These editions are the best in the world. Specimens of every edition now on exhibition. The lowest prices only, for books in the highest condition. (See adv.)

Roberts Brothers have reduced the price of their editions of Mrs. Ewing's stories from \$1.00 to 50 cents per volume. These books are illustrated, well printed and strongly bound in cloth, and their excellence in morals and in their good social developments in young people, ought to increase immensely the demand for them.

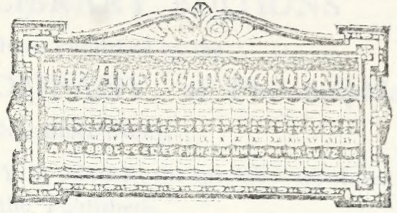




## THE BOOK NOTES.

PROVIDENCE, R. I., APRIL, 27 1889.

An innocent paragraph in the last BOOK NOTES concerning the moneys asked and given to ex-soldiers is thus characterized by an excellent friend at Worcester. "I hope your expression was not intended to be as *disagreeable* and *unfair* as it reads." I had said that Massachusetts had been bled at the rate of sixty millions of dollars since the war by these ex-soldiers. I did not vouch for the story, but I gave my authority, as A. Williams, of Brown University. As a tax payer, have I not the the right to express *an opinion* upon such a matter, and would it be possible from my side of the question to express an opinion which would be *unfair*. Again, my correspondent in speaking of this obtaining of floods of money, euphemistically styled *state aid*, says "It is worthy of all praise, instead of the barbed darts which you so carelessly flung." The BOOK NOTES never flung a dart with more deliberation. It meant the full force of every word that it used. One evening last October the writer, as was his wont, sat in a Broadway street car returning home. A stranger came and sat beside him. The stranger opened conversation by asking the route of the car, then disclosed his business, then denounced Grover Cleveland. I was curious to learn his grievance, and so I quietly drew it out. He was an ex-soldier. He had obtained a pension [albeit he was a man much more vigorous than myself] and he had succeeded in getting a second pension through congress, which this infamous Cleveland had vetoed, and he was for putting Cleveland where he wouldn't do anymore damage, and he did it. Now my utmost desire is to write something *disagreeable* enough, to sufficiently awaken men to this tremendous evil. Patriotism which needs the continuous stimulus of "State aid" is not patriotism.



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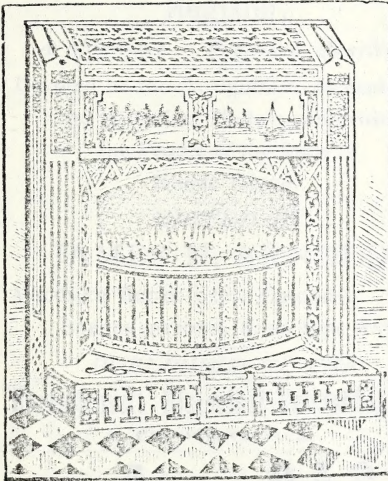
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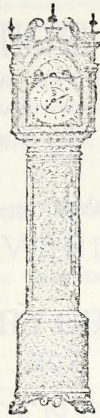
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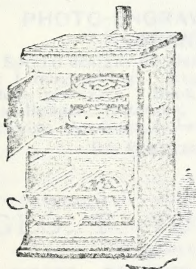
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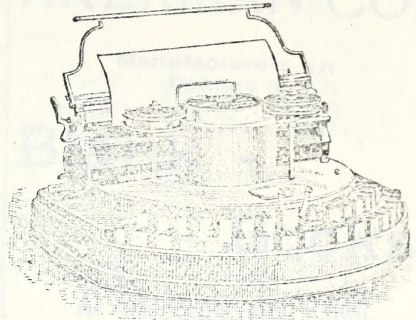
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# BOOK NOTES

HISTORICAL, LITERARY AND CRITICAL.

CONDUCTED BY

SIDNEY S. RIDER,

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SATURDAY, MAY 11, 1889.

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No. 10.

Mr. Erastus Wiman is of the Mercantile Agency firm of R. G. Dun & Co. Being counted among the "leaders of thought" this gentleman was asked to contribute his ideas on the reforms most needed in methods of business. He contributed by the publication of a little essay entitled "*The Waste of Competition.*" This essay he then sent to 5,000 "men who think," in various parts of the country. Mr. Wiman has not the honor of my personal acquaintance, but he must be a man of discernment, for he sent the suggestive little essay to the writer, who has been trying to think, ever since it came, what his benefactor meant by his title "*The Waste of Competition.*" When there is competition there can be no waste—the moment waste takes place competition ceases; he who wastes ceases at once being a competitor. Hence, what is the meaning of the term waste of competition? Mr. Wiman's object in the little essay is to indirectly eulogize *trusts and monopolies*. He wishes us to believe, not as he must, but that such things are public benefactions and deserving of public benediction. We don't do anything of the kind. We believe that they are public thieves and deserve to be kicked out of existence, and that they ultimately will be. BOOK NOTES suggests to Mr. Wiman an easier subject for the exercise of his logical powers. Let him demonstrate the proposition that two and two are five; there certainly is no waste there. Then he can probably demonstrate that a *trust* is a public benefaction. BOOK NOTES

cannot go through all the propositions in Mr. Wiman's little essay to which it takes exception, or which, perhaps, it might admit if it could understand them. Here is one:

"According to Edward Atkinson, of Boston, whose insight into economic matters is a national advantage, it costs more in some places to deliver bread by the baker after it leaves the oven than it does to grow the grain, grind it into flour, transport it to the point of consumption, and bake it into loaves."

How this country ever reached the present plane of business prosperity without the aid of Mr. Edward Atkinson's philosophy is not of easy comprehension. Men continue to differ as to how it happened; anyhow, here we are. But as to this proposition: If true it is extraordinary, but if true it is in defiance of the natural laws of trade, and hence is not in pursuance of business methods. Safe business methods are the things which Mr. Wiman should most desire to propagate. The proposition is a pure absurdity whoever utters it. There is another point on which BOOK NOTES wishes to touch. Mr. Wiman eulogizes the Standard Oil Company trust, in this phrase: "It has done more to help the world towards a cheap and safe artificial light and thus done more for mankind than all the contributions of its detractors combined." That is a confused and ill-digested sentence, but the meaning of the writer is clear; and BOOK NOTES will at once demand of Mr. Wiman that he cause a balance to be struck between the losses





which this trust has inflicted on men, and the savings in expense for light which it has made them. BOOK NOTES denies that Mr. Rockefeller's annual income and those of his fellow stockholders, are benefits to mankind. They seize by unlawful means the earnings of men. How can Mr. Wiman demonstrate that the men who earned the money would not be as well with it in their own possessions as to have it pass into Mr. Rockefeller's possession? It opens a tremendous subject, and BOOK NOTES, with much deference, begs to inform Mr. Wiman that his meeting of the question is wholly inadequate. He has not met it. There is such a thing as paying too much for a thing. Demosthenes once maintained that even repentance might be purchased at too dear a rate. The correlative of the proposition is that there is such a thing as paying too little for a thing. This may be a case in point. Perhaps the mass of mankind would be better off, pecuniarily, in paying a higher price for light. The Duke of Wellington once said "The natural state of man was plunder, society was based on security of property alone, and that it was for that object men associated, and he thought we were coming to a natural state of society very fast." BOOK NOTES believes that the Standard Oil trust has reached this natural state of society (plunder,) of which the Duke discusses, and Mr. Wiman defends, some time ago.

Happily the attempt to introduce military drill into the high school has failed, let us hope has failed forever. This school was established in the teeth of an opposition by the ablest men of the time, then here dwelling. Like the present constitution, it was the outcome of the Dorr war. It developed in 1842. There has always been a great many men, who have believed it wrong to use the money wrenched by taxation from the middling and poorer classes, for the purpose of giving Greek, and Latin, and music and a

host of ornamental, rather than useful studies, to the richer class, the poorer class being debarred by the inexorable law of necessity from partaking of the gifts for which their money pays. Outside of this aspect of the question, their is another and not less important aspect. A quart cannot be put into a pint cup. There is a limit to the capacity of children, and the pupils in this school are but children. Study upon study is heaped upon them in mass and in detail. The greatest intellect ever developed would be incapable of handling them. The intellectual labor now put upon these children is infinitely greater than that put upon the teachers employed to teach them. The teachers have to teach two or three studies, all mere matters of repetition to him, term in and term out, while the child must come prepared with a dozen studies, fresh fields in thought to him, every day. The odds are simply tremendous. Now these advocates for the introduction of guns and bayonets argue that it is for that very reason that they want military tactics introduced, to relieve the mental pressure. Shallow pretence. It *increases* the mental pressure immensely by *compressing* its time. The mind of the child is to be treated like gunpowder, the greater the compression the louder the report. The system is all wrong. There can be no question concerning the duty of the State to give a rudimentary education to the children of its citizens. There is a very serious question whether it should go further than the rudiments. The truth is, very few of us are capable of being educated, or speaking more properly, of acquiring an education, and those few who are fitted by nature for an education, will get one, the others will not, no matter how much money is spent upon them. The natural law is the only proper rule. Let the supply meet the demand. We reverse this law by undertaking to prepare a supply, and then create the demand. Let me re-inforce





There are certain hours each day for study. There are certain studies for those hours. By the introduction of military tactics the number of hours for the prescribed studies are lessened by just so much as time is given to tactics. Thus compression ensues; and it may with good ground be further contended that the "tactics" unfit the boy for study; the body is wearied and the mind distracted. Under such conditions would a healthy development follow? Simply absurd. One other point I touch upon. The people don't want a military school established. Look at the argument used by Mr. Alderman Smith. He advocated it, because, as he stated, people paying a tax on *twenty millions* had petitioned for it. Mr. Smith omitted to mention the fact, that people paying a tax on *one hundred and sixteen millions*, had not petitioned for it. There has been nothing but *increase* in the taxation in Providence for many years. This increase has been developed in many ways, but the meanest and most insidious of all these ways, is by specific increase in the tax valuation of a man's dwelling house, no improvements having been made thereon; thus while the rate of tax remains unchanged, a citizen's tax is increased more than *twenty per cent*. Additional population brings only increased taxation upon the population already here. Providence has become a very expensive town in which to dwell, and it is just such schemes as this military business which has brought it about.

Eugenie John is said to be the real name of a German lady, well known as a writer of fiction under the pseudonym, Miss E. Marlitt. This lady has written and Mrs. Wister has translated into English ten of the best novels which have appeared in the years during which they were published. The newspaper critics have commended them in every conceivable form of expression. It would be as

impossible for BOOK NOTES to invent new forms of expressions of commendation as it would be ridiculous to repeat the old forms. What then is it to do? A new novel comes,—*The Owl's Nest*,—BOOK NOTES wishes to interest people in the reading of it. Shall BOOK NOTES say, "charming love story," or the "freshest and purest of these charming romances," or "in the author's best vein," or "charmingly original," or decidedly clever," or "intensely interesting," or "*quite* thrilling," or "real thrilling," or "overflowing with tender sentiment," or a "valuable addition to any private library"? No, I'll none of them, nor will I tell the story; for as much art is required, or nearly as much, but of quite another kind, to write an adequate synopsis of a book as to actually write the book itself. No; that which I shall attempt will be to so state the case as to arouse curiosity to look further into it, and so induce you to read the story. I shall not lead you into the promised land, but only to the gate.

Claudine is the heroine, a favorite in the court of a Duchess, a woman, young, beautiful, and of immaculate modesty. She was beloved by everybody, but especially by her cousin, the Baron Lothar, who had been married but whose wife was now dead,—and Claudine just as profoundly loved the Baron as the Baron loved Claudine; and yet he dared not disclose his passion to Claudine, nor did he discover the fact that Claudine loved him. Now what were the subtle qualities in this young woman which so benumbed the faculties of this man of the world? He actually had to get the old dowager Duchess to pop the question for him. A man's wife's sisters often become domestic blisters, so that, so far as the Princess Helena is concerned, her action is quite comprehensible. Much more difficult of belief is the action of the sick young Duchess, who died, and died imploring Claudine to marry her erring husband, the young Duke. This, however, comes





within the realms of belief when we reflect that the love of a devoted wife is deep—deep as the deepest sea, and broad—broad as the expanse of heaven. Human experience has not yet exhausted the limits of the love which a woman bears for the man whom she loves. Wise and good is the tale of the *Owl's Nest*. J. B. Lipincott Company publish it.

There came a book entitled the *Land Beyond the Forest*, certainly a pretty definition of the word *Transylvania*, which was the geographical name of the country which the book described. It was written by a Polish lady, Emily de Laszowska-Gerard, wife of the commander of a cavalry brigade. This brigade was detached for service in the spring of 1883, in Transylvania, and the wife went with the corps. There she dwelt and roamed about for two years, and in this book she tells what she did and what she saw, and it is uncommonly well done. Its interest lies chiefly in its closeness of observations of the social conditions surrounding the people. Their habits of life, superstitions, religious beliefs, manners of dress, their marriage relations and facilities of divorce, and above all, the Gypsies. Several chapters are given to descriptions of these nomads. No recent book which I can now recall, gives anything like so entertaining a tale of these half barbaric people. Tzigane is their name in the lands beyond the forest, and there they must have originated. Madame Gerard tells tales of their humour, their proverbs, of which here is one. "It is easier to inherit than to work"; and here's another, "Who flatters you has either cheated you, or hopes to do so." Some one asked a Tzigane which was his favorite bird? "A pig," he replied, "if it only had wings." A Tzigane believes it is not good to choose women or cloth by candlelight, and that a kiss has no use, unless there be two to share it. Some of the Gypsy music is given

and specimens of their poetry; but there is not much genuine Gypsy poetry. "We sing only when we are drunk," said an old Gypsy to a collector of Folk Lore. It is many a long day since we have had so clever a book as this lady has written, and whether she discourses of

"Schassburg's maidens fair  
Goodly things and rare,"

or whether she discourses of the Tzigane, which term she says is used to designate anything false and worthless, or dirty and adulterated, she is always bright, acute and entertaining. Over the doors of the peasants' houses are painted mottoes, many of which she gives. Some of them are exceedingly clever; here is one:

"How to content every man  
Is a trick which no one can;  
If to do so you can claim,  
Rub this out and write your name,"

It indicates a profound insight into the human character on the part of these poor peasants.

"*Non indiget calcaribus*," He needs no spur, was the remark of DeFoe concerning the devil. A letter came to the writer of BOOK NOTES thus superscribed:

TO THE DEVIL,

In the Office of BOOK NOTES,  
11 Westminster Street, City.

It was post marked Providence, and this quotation from Mr. James Russell Lowell alone was in it:

"I honor the man who is ready to sink  
Half his present repute for the freedom to think,  
And when he has thought, be his cause strong  
or weak,  
Will risk t'other half for the freedom to speak;  
Caring not for what vengeance the mob has in  
store,  
Let that mob be the upper ten thousand or lower."

His Satanic Majesty is, like other kings, pleased to receive the homage of his subjects. There is a sort of consolation in the knowledge that there are men who know what is right, even if they do not dare maintain it; but on the whole those qualities which I most admire in men are conscience and courage.





Among other conundrums, the *Journal* of May 4th asks this one: "Did they have strawberries in Providence at 25 cents a box the day Washington was inaugurated 100 years ago?" and then the *Journal* goes on with this matter of literary history: "*The man who said the Lord never made a better fruit had not then been born.*" The *Journal* is becoming as erratic in historical matters as it has already become in political matters,

"and finds no end

In wandering mazes lost."

The *Journal* has been lending its aid to the learned librarian of Brown University, fixing and *unfixing* the place and the date of the birth of Roger Williams. The learned librarian aforesaid has *not yet* come down later than 1602; now here comes his coadjutor and says that Williams was born since 1789,—that is, it says that the man who wrote that paragraph was not born when Mr. G. Washington was inaugurated. The man who wrote it was Roger Williams. Hence, according to the *Journal*, he was born since 1789. Williams, in 1643, wrote the paragraph in his Indian Key, and said that he had taken it from another, earlier hand. *Wattahim-neash* was the name spoken by Wawa-loam for this fruit, which was so plentiful here that Williams says, "In some parts where the natives have planted, I have many times seen as many as would fill a good ship within five miles compass." Two or three years ago the *Journal* attributed the same paragraph to Lyman Beecher. One cannot but admire the pertinacity of both the learned librarian and the newspaper in searching for the truth.

Two or three years since Helen Campbell wrote a series of articles published in the *New York Tribune*, and since gathered in a volume, on the condition of the laboring women in New York. The name of the book was the *Prisoners of Poverty*, and the tale related was sufficiently revolting to make execrable, the

country which tolerated such things. Since that time, Mrs. Campbell has been abroad and gathered materials for the publication of a similar book on the laboring women of England. Messrs. Roberts Brothers have just published it. It is like its predecessor, a terrible story. Everywhere Mrs. Campbell discloses a condition of life among deserving white people, earnest, willing workers, far worse than black slavery in the Southern states. People are not indeed bought and sold as chattels, but they might as well be bought and sold, for it would add nothing to their degradation and misery to have it so. There is a universal pressure on the one hand, to get possession of the productions of the labor of another hand; the result is, the crowding harder and harder, by force of law, of the poor. How long will the law stand the strain is now the only question. Mrs. Campbell's new book is *Prisoners of Poverty Abroad*.

The learned librarian of Brown University, in a communication to the Providence *Journal*, 27th April, 1889, concerning Eliot's Indian Bible, makes this statement: "He (Williams) was the only man of his time, with the exception of Eliot, who could read and speak fluently the Indian tongue." BOOK NOTES begs to recall to the memory of the learned doctor, Mr. Experience Mayhew, (*b. 1673*) who translated *Massachusetts Psalter*, or the Psalms of David, and the Gospel of John into the Indian language: also Mr. Grindal Rawson, (*b. about 1659*) who preached to the the Indians in their own tongue, revised Eliot's translation of Shepard's *Sincere Convert*, and translated Cotton's *Milk for Babies*; also Samuel Danforth, (*1650-1674*) who translated *Five Sermons*, by Increase Mather, into the Indian language. For further specimens, see the Brinley Catalogue, part 1, pp. 102-107. This fiction, given currency by the *Journal*, has been copied in the *Boston Herald* and the *New York Times*, in both of which papers it appears as veritable history.



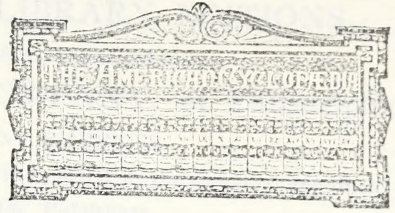


## THE BOOK NOTES.

PROVIDENCE, R. I., MAY, 11, 1889.

This levying of a tax upon your household for the purpose of enriching my household, will some day bear unexpected fruit. A legend illustrates the point. Araxes was King of the Greeks. The oracle told him that by the sacrificing of his two daughters, he would return from an expedition against the Persians laden with spoils. Araxes laid this tax upon his neighbor; he sacrificed the daughters of Miesalcus instead of his own; but wherein was Araxes benefitted? for Miesalcus in the bitterness of revenge slew the daughters of Araxes, and drove the inhuman brute, himself, beneath the swift waters of the Helmus.

Messrs. Roberts Brothers have published in two volumes, in their Handy Library, the *Romances of Real Life* which Leigh Hunt first published in his *London Journal*, in 1814, and which he subsequently gathered into a volume. There are one hundred stories. Their character is so well set forth by a phrase in the preface written by Mr. Hunt that I cannot do better than to copy it, or rather refer to it. In 1787, Charlotte Smith made a translation into English, of certain French *Causes Celebres*. It was in three volumes. Mr. Hunt took the best of her stories, re-cast them in his own excellent English, and published them under the general title which Mrs. Smith had used, and these are the stories, which as Mr. Hunt himself says, "unite in an extreme degree the advantages of quick and exciting perusal with lasting and useful interest." The story of Brinvilliers, herein told, is worth the price of the whole collection, and yet it is exasperatingly meagre. It is as Jeremy Bentham said of these *causes* only such account as the advocates chose to give, with such observations as they saw fit to make.



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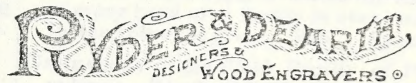


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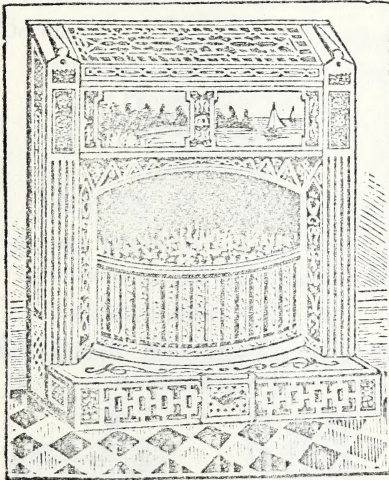
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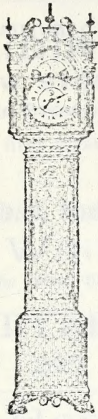
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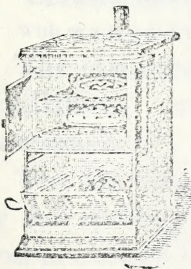
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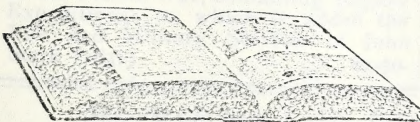
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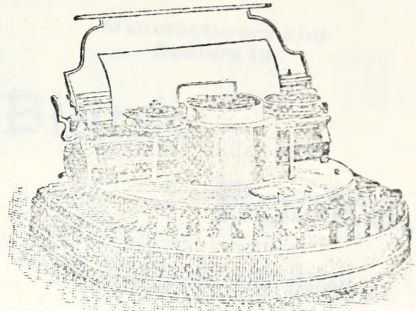
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## A RETROSPECT.

(Copyright 1889)

There rests on the eastern shore of the Narraganset a stately building. From it a tower ascends, and this tower I ascend, an unbidden guest. Standing as it does upon a high bluff, it affords a view of great scope, not only of the bay, but also of the surrounding country. Nestling at the foot of this bluff lies *Happy Islet*, and contiguous to it *Pomham Rock* and the red light thereon; hence, it was the tower of the Pomham Club House wherein I stood. In serene silence the mind ran back among the forgotten years and visions arose of things I might have seen had I then stood here. The club took its name from the rock and the rock from the Sachem, but how, or why, or when, I do not know. The ancient dominions of Pomham are now within my vision; across the bay southwesterly they lie, Showomet then, but now they call it Warwick. It was there that Pomham dwelt, and of those lands he gave a deed to Samuel Gorton in 1642, whereon he put his sign manual, an Indian pipe. From this tower I might have seen at the close of December, 1675, the blazing fires of his hundred wigwams, and himself and all his people driven to starvation in the distant woodlands; where a little later Pomham fell by an English bullet, and with him all his people. Harsh things have been said by our Rhode Island people of Pomham. Time, the great alleviator of all human animosities, enables us to see Pomham in possi-

bly a clearer light than those who were smarting under his vigorous blows could hope to possess. To us he seems more sinned against than sinning. He died in the wild woods like a hero, as he was, or, as an ancient chronicler writes of him, "he was one of the great Sachems of the *Narragansets*; if he is slain, the glory of that nation is sunk with him into the same pit." Another chronicler writes of him, "he was one of the stoutest and most valiant of the Sachems," and still another, "he was the most warlike and the best soldier of all the Narragansets." Shot, as here related, he withdrew himself into the bush to die. A wandering Englishman drew unconsciously near the dying chief, who, possessed as he was of immense muscular strength, instantly attacked, and but for assistance, would have slain another of his enemies. Thus died Pomham on the 27th of July, 1676, and from this tower, his home it was that I saw burning two hundred years ago.

I have thus related how I saw from the tower, the town of Pomham burned in midwinter, December 1675, and the Indians driven to the woods for shelter. In these words the reverend chronicler records the event: "On the 27th of December, Captain Prentice was sent into Pomham's country, when they burnt near an hundred wigwams, but found never an Indian in any of them." Again I saw a lurid flame light the whole of Showomet. It was in the following March the outraged Indians came, and left but a single house standing in the whole settlement.





Vengeance they took, with but a single life. In these words the reverend chronicler records the event. "Another party of them (the Indians) fell upon Warwick, a place beyond *Philip's* land, towards the Narraganset country, where they burned down to the ground all but a few houses left standing as a monument of their barbarous fury." The reverend chronicler had not then made the acquaintance of Will Shakespeare, else had he learned

That we but teach

Bloody instructions, which being taught return  
To plague the inventor.

With Pomham the case was different. He may not have been familiar with the precise language of the great poet. In fact, it may be presumed that he was not thus familiar, but then the spirit was in him and he knew

That even handed justice

Commends the ingredients of our poisoned chalice  
To our own lips.

And he proceeded in his barbaric way to give to the white men, in March, a taste of that medicine which the white men had administered to him in the preceeding December. It was even handed justice.

It was a sorrowful day for us when Thomas Willett died, August 4, 1674. Captain Willett, we called him. He was among the first purchasers here. His name is among the half dozen grantees in Massasoits famous deed of 1653. Ousamequin, we then called this Wampanoag Sachem. He dwelt hereaway at Sowames, or Warren, as you now call it. Captain Willett came and "took up" land just here at the head of Bullock's Cove as since you have named it, but we knew it as Peebe's Neck. You have changed it into *Phebe's* Neck, but for what good reason I cannot now discover. Peebe was a Sachem of the Wampanoags; here on this neck he lived and ruled his people, and here we shot him with a good English bullet on the first day in July, 1675, among the first of King Philip's warriors

to be "sent to hell," as the Reverend Mather might have written it. Peebe, moreover, was his own executioner; that is, he brought his death upon himself. All that we wanted was the land whereon he dwelt, and he should not have resisted us. In these degenerate days of civilization, no white man thinks of resisting the encroachments of alien citizens upon his land. In those emergencies we found a material helper in gunpowder. As an argument, persuasive in its effect upon the "untutored savage," The least in amount properly administered, induced sleep to the patient, and he has slept the sleep of his fathers' ever since. Well, here just to the southward, at the very head of Peebe's Neck, Captain Willett built his house and here he died, and just there, at the head of Bullock's Cove as you now call it, we buried him. Peebe knew it as Popanomscut. There had been trouble with the Dutch at New York, and Captain Willett having been much in Holland, and being well liked by that people, was sent to quiet the quarrels. In this he succeeded, for he was a sagacious and politique man, and so he became the first mayor of that city in 1665. In 1666, he acted as alderman, probably for the reason that, at that time, he was obliged to be more among us here at Wannamoisett, but the following year, 1667, he was made mayor of New York again, thus "twice he did sustain the place," just as we cut the words of his tombstone, which but for this little hill below, you could see from the tower.

On the top of Captain Willett's house the old gentleman had built a "watch house," and in this watchhouse he kept a sentinel. Lulled into security or possibly lacking in that watchful care which so fully possessed the old gentleman, who as I have written was now dead, this sentinel was one day not at his post. An unhappy day indeed it was, for Hekiah Willett, the son of his father, "a hopeful young gentleman as any in these





parts," "was betrayed (as the Reverend Hubbard writes it) into their cruel hands within a quarter of an hour after he went out of his own doors, within sight of his house, and he was shot by three of them at once, and from every one a mortal wound." All these things I might have seen from the round tower of the Pomham Club; but there was one thing about this "horrid and barbarous murder" of Hezekiah Willett, as the Reverend Hubbard calls it, which the same pious chronicler failed to mention; and this it was, exactly one year to a day had passed since we shot Peebe. Hezekiah was shot on the first anniversary of the death of Peebe. We could not account for this unfortunate coincidence on any other theory than that Hezekiah's god was talking, or pursuing, or on a journey, or peradventure he slept, when Hezekiah went out. We are the more inclined to this belief for the reason that whenever we shot a few of the original owners of the soil, the pious Hubbard says "the Devil in whom they trusted deceived them." As the pious Hubbard hath it, "Except the Lord keepeth the city the watchman watcheth in vain." And so indeed it was with the Willetts.

It was midsummer's day, June 24, 1675, that I sat here in the Tower enjoying the cool breeze late in the afternoon. I had been to worship. A "day of solemn humiliation throughout the colony [had been appointed] for fasting and prayer, to intreat the Lord to give success to the present expedition respecting the enemy." So writes our godly chronicler. Our people were about to begin a war upon those whom they found in possession when we came here, and we wanted to make sure that God was on our side, so we put in this little preliminary meeting. The thing had been all arranged as we supposed, and the people had departed for their homes. Mine being the nearest, I had reached it first, and was seated in this tower as before written, when, as I was looking land-

ward towards Mattapoiset, the beautiful peninsular which you can see just there jutting out into the waters of Mount Hope bay, but much nearer, and in these very fields I saw a puff of smoke, and heard the report of a rifle. Another and another followed until I had seen nine puffs, and heard the voices of nine rifles. The first blood in King Philip's war had been shed, and I had seen it from this tower of the Pomham Club. I looked towards our strong refuge, the house of our godly minister, Mr. Myles. I could see it plainly just here below us on the Sowams river. All was quiet there, and without doubt for a very good reason. We had built it for several purposes. It was a garrison house, a block house, a church, and a parsonage, all in one. From it we dispatched our prayers and our bullets, both at the same time; and it became a matter of demonstration, that bullets propelled as ours were, by both prayer and powder, became exceedingly irritating to the skin of an Indian. It seems to me strange, now that I think of it, that notwithstanding our appeals before we begun an attack, nine of us should have been permitted to be shot dead on our way home from appealing. Surely, we had no intention of shooting any Indians for two or three days. I have asked our godly minister, Mr. Myles, about it, and he says that he can't explain it.

It was but little more than a year from the day when I saw from this tower the first blood drawn in this terrible war, when I again stood here. It was in the early morning, Saturday, August 12, 1676, a wet and lowering morning it was. The war was still progressing, and armed bands still prowled about the country. Was it that I imagined, or did I really see a slight cloud rise from the southwest foot of Mount Hope and float lazily away? Whether I saw it or only thought I saw it, it actually rose and floated away. It was the smoke of the musket discharged by an Indian at King Philip, and him it





killed. I had thus seen, from the tower of the Pomham Club, both the beginning and the end of King Philip's war.

The old chroniclers thus quaintly put things concerning the shooting of this Indian sachem: "An Englishman and an Indian stood at such a place of the swamp where it hapned that Philip was breaking away; the morning being wet and rainy the Englishman's gun would not fire. The Indian having an old musket with a large touchhole it took fire the more readily, with which Philip was dispatched, the bullet passing directly through his heart, where Joab thrust his darts into the rebellious Absalom." Philip's head was cut off and given to the Indian who shot him, and by this Indian taken to Plymouth, where it was set upon a pole, and there it stood for twenty-five years, of which thus writes the pious Mather: "Thus did God break the Head of the Leviathan, and give it to be meat to the people inhabiting the wilderness."

Nearly a century elapsed before I again stood within the tower of the Pomham Club. Singularly enough, it was as before, a midsummer day, or rather it was the evening of such a day, (the 9th of June, 1772,) that I saw two craft, one, a schooner, in chase of the other, a sloop. It was the British schooner *Gaspee* attempting to overhaul the New York packet *Hannah*, then on her way to Providence. The *Gaspee* failed in her endeavor, and grounded firm and fast on Namquit Point, the long, low sandy land just across there in Pomham's country, Shawomet, but now it forms a part of the Spring Green Farm. Hard and fast there lay the *Gaspee*, and night descending—I slept, but scarcely had I slept when I was awakened by the wild shouting of men. Across the waters the shouts came in clear and distinct utterances. I could see nothing in the darkness; presently all was again quiet; a light became discernable. It was on board the *Gaspee*. Larger and larger it grew—the wild flames enveloped the hull, and leaped

to the topmasts, the ship was on fire and burned to the water's edge. The Lieutenant, Dudingston, who commanded her was shot, but not killed, by a musket ball fired by Joseph Bucklin. In a boat I saw him from this tower carried just there to Pawtuxet. Even as I had seen from this tower the first blood drawn in Philip's war, so had I now seen from this same tower the first blood shed in the greater struggle, the war of the Revolution.

It was only a year or two later, while sitting here one afternoon in May, 1776, that I saw two ships launched from the stocks. They were men of war. One the *Warren* of 32 guns, the other the *Providence* of 28 guns. Both were taken to sea, under my own eyes, and through the British fleet then blockading. The *Warren* sailed first, commanded by Captain John B. Hopkins. He got safely to sea. A little later Congress applied to Commodore Whipple, who was in command of the *Providence*, to know whether he could take his ship to sea. Whipple answered that he could. Dispatches were sent to him to be taken to France. The importance of these dispatches was clearly indicated when it became known that they related to the treaty with France concerning the alliance. It was on a dark and stormy night in April that Whipple cleared his ship and set sail for France. The wind was blowing half a gale. In the darkness I saw him, phantom like, sail by—close under the rock Pomham he laid the course of his vessel. Short was the time he made to Warwick, off which point lay the British frigate *Lark*. I had often seen her lying there beneath this tower, and now, while I could not see her, it being night, I could plainly hear her cannon as she gave the *Providence* a broadside as she passed. Commodore Whipple returned her salute, and crowded the ship with sails. This salute by Whipple, the flash of which I saw and the roar of which I heard, killed and wounded twenty of his enemies. Further down





the bay Whipple exchanged broadsides with the *Funo*, another British frigate but stopping not, held swiftly on his course to the sea. Another ship impeded his progress—a broadside sunk her, and his course was open. Never man made more adventurous voyage, nor one fraught with greater consequences to his country. I saw the beginnings of it from the tower of the Pomham Club.

Thus has a mind in idleness wandered back, under the suggestion of a thought, among the days and the things which are gone. It was a thought begot by the scene and unthought before.

There are many places of local historical interest in Rhode Island, around which cluster the memories of single actions, but where can be found a spot within the State where one can gather beneath a single glance, the fields of so many famous actions as in this tower of the Pomham Club? Like Kartaphilos I have traversed the centuries, and have gathered here and there an action; but those untouched far outnumber those herein described. The gleaner has preceded the harvester. Let some enthusiastic member of the Club follow out the study for the regalement of himself and the delectation of his fellows. I came, did I say an unbidden guest? It is true, and yet it is not true. I cannot be a guest. I could be only a guest when the family were temporarily absent, and so indeed I was; and for it all I owe an apology to the Club for making tales about their domicil.

## THE PIPE OF POMHAM.

(From the Deed of 1642.)



SACHEM OF SHOWOMET.

## THE NEW RAID.

A half dozen men interested in the ownership of land in Elmwood have originated a scheme for the widening of Greenwich street. These patriots propose entering into an expense of *three hundred thousand dollars*, which sum they propose to pay by levying more tax on the Providence people, just as if the present city debt was not a mortgage large enough on every house and lot in Providence. To get money for these wild schemes, one of two squeezes must be applied. Either the rate of taxation or the tax valuation must be increased. Which do you wish done for this *Elmwood* street? Recent sales by auction of real estate do not indicate that the *present* valuation is just. Let me suggest a few specimens. The Lyman estate on Westminster street, bought by Brown University and now exempt from taxation, sold for \$107,000; it was taxed at \$140,000. The Sisson House on Parkis avenue, sold a few days since, (*in Elmwood*) for \$15,050; it was taxed at \$16,100. The Exchange Hotel site sold for \$12,505; it was taxed at \$12,400. A lot on Eddy street containing 4000 feet, sold two weeks since, for \$850; it was taxed at twenty cents per foot. These are fair specimens in widely separated quarters, and are sure indications that the present tax valuation is *more than the property can be sold for*. Now in the face of such a condition, is it wise to run further into debt, or just, to keep on adding to your tax by putting still further inflated values upon your homestead. Nobody should stand in the way of public improvements, but first, see clearly that they are improvements, which this Elmwood scheme is not, and then see whether you are in such financial condition as to be able to undertake their execution. These people are simply engaged in a project of spending somebody else's money. *Their* estates will not be increased in value.





Look at the Brook street district, and at North Main street, and then take a quiet ramble over Corkey Hill. Do these patriots think these schemes can be successfully repeated so soon?

In this Elmwood meeting a report of which in the *Journal* is my present authority, one speaker remarked that "every signer of this petition deserved to have his name handed down to posterity." The BOOK NOTES will assist a couple of the gentlemen to that immortality so desirable. Mr. D. M. Thompson, a servant of the Messrs. Knight, and Mr. John McAuslan, *Nouri des femmes*. The first of these gentlemen suggests that three-quarters of the outlay for his chimerical scheme, say \$225,000,00, could and should be placed upon the city at large; that the debt of the city is far too small in relation to its valuation; that as a true business proposition the debt ought at once to be doubled. Does he wish to repeat the history of '57? Thereupon, he uses the State valuation of Providence, made by the country members of the General Assembly, for the purpose of reducing their own town taxes by putting them upon the city. This State valuation is 168,000,000 of dollars, nearly 40,000,000 greater than that of our own tax assessors, which as above shown, is more than the estates can be sold for at public auction. Having immortalized himself thus, Mr. Thompson takes a view of the city debt through the glass reversed, and he sees it nearly a million less than it really is, and he thinks that these little figures in the dim distance will not assume their real proportions as we approach them. So much for David. As for Mr. McAuslan's concise remarks, let me quote the *Journal* verbatim.

"Mr. McAuslan said that about \$6,000,000 of the city debt was self-supporting, no money being taken from taxes to keep it along, for the income from water provided for the interest on that much of the debt. So our debt was not so burdensome as it even seemed."

So then a water tax is not a tax, isn't it? A debt of six millions to pay the interest on which every individual in this city who drinks water is taxed, is self-supporting is it? It is immortality enough for any man to have discovered those two proportions. There must be a wise lot of men out there in Elmwood if these gentlemen are fair specimens. Mr. Charles Eliot Norton not very long since published in the *Princeton Review* a talk with Mr. Carlyle, in which the latter eulogizes truth in this back-handed but vigorous manner: "If men do not want to be damned to all eternity they had best give up lyin."

In the *Chronicles of Cartaphilus* he declares how admirable it is "that Abraham's God doth permit the *curse* of one to be a *blessing* to another." Cartaphilus, in this phrase, could not have specially referred to "protective tariffs," for such *benevolences* had not then been invented; he must, however, have had reference to some other device equally effective, whereby one set of men get possession of the results (money) of other men's labor.

[From *Journal* April 9th.]

"The progress which Mr. Henry George is making in securing converts to his land tax theories in Great Britain is probably due not so much to his eloquence as to the *unnatural condition of the ownership of the soil*."

[From *Journal* May 7th.]

Mr. Henry George's success in Great Britain is due not so much to his eloquence or the originality of his theories as to the *unnatural growths of a too prosperous civilization*.

It is really too bad. Something ought to be done, and that, too, right quickly, to check the "*unnatural growths of a too prosperous civilization*." So civilization may be too prosperous, and when it is so, its growth is unnatural. Is it a fungus or shall we use caustic, does the "unnatural condition" produce the "unnatural growth" or the "growth" the "condition."





## THE BOOK NOTES.

PROVIDENCE, R. I., MAY 25, 1889.

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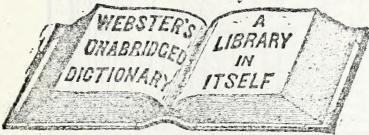
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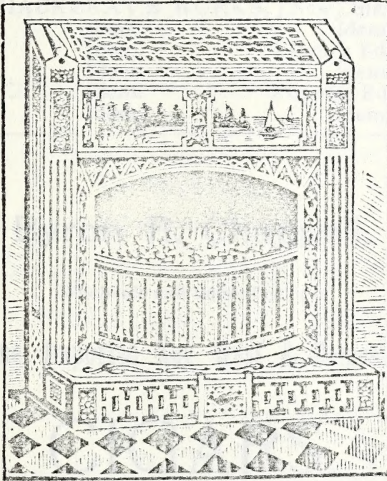
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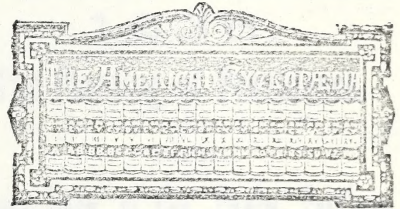
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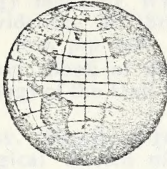




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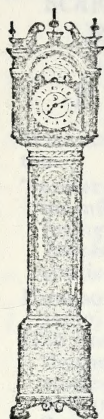
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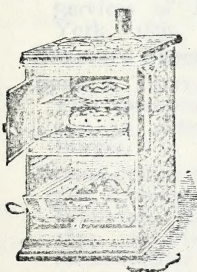
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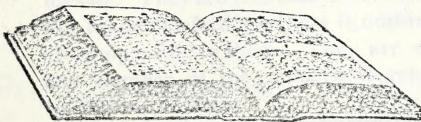
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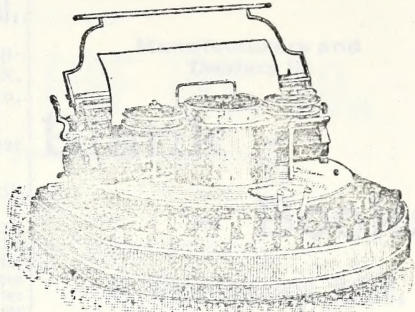
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Mr. Henry Stevens, of *Vermont*, went to London and became a hunter after rare books. He was the confidential agent, in that capacity, for Mr. James Lenox, of New York, and to a large extent, for Mr. John Carter Brown, of this city. All these men are now dead, Mr. Stevens being the last of the three to pass over. He left a book of *Recollections of Mr. James Lenox* and of the formation of his library, which has to book lovers a lively interest. In this book are narrated many things concerning his doings in the same line with Mr. Brown. Mr. Stevens's book was very beautifully printed at the Chiswick Press, by Mr. C. Whittingham, and has two fine portraits. In it he relates the story of his transactions with *Bay Psalm Books* to which I might personally relate an interesting sequel, and he tells of sending boxes of rare books from London, to Mr. Brown, for his selection, and after him to Mr. Lenox, and sometimes to Mr. Brinley. Concerning one of these boxes, so sent to Mr. Brown, I *will* relate a sequel. It is now several years since a lady of this city requested me to take and sell for her a box of old books. The commission was accepted and the lady sent the box. It stood for sometime unopened. At last an attendant was directed to remove the cover from the box, but not to remove the books, the intention being to make a preliminary personal inspection of them. Sitting on the edge of the box, consider my astonishment, when I discovered these books to be a very curious collec-

tion of rare books relating to the earliest period of American history. Musing for a moment on the extraordinary possession by this lady of this singular collection, I looked up and saw two gentlemen passing along in front of the Merchant's Bank Building, which was directly opposite the place where I then sat. One of these gentlemen was Mr. John R. Bartlett, the other, a stranger, whom I did not recognize. Seizing my hat, I ran after them, and overtaking them at South Water street, asked Mr. Bartlett if he would not with his friend, come back with me for a moment. They hesitated, Mr. Bartlett introduced the stranger as Mr. Henry Stevens. We had long known each other, but had never met. I urged them still more strongly. Mr. Stevens was on his way to the train for Boston, there to take the steamer for Liverpool, but at last consenting, returned with me to the curious box. Never shall I forget their amazement. "Why!" Mr. Bartlett says, "Stevens, that's the long lost box," and Mr. Bartlett quickly examined the books and confirmed the statement. Curious to know, how, and where, and when, I became possessed of them, I at once disclosed the circumstance. They then informed me that the books were sent several years before from London, for Mr. Brown's selection. He selected and retained such as he desired, and packed and claimed to have shipped back those rejected. Mr. Stevens insisted that he never received them, as indeed he had not, for here they were. Mr. Stevens could not remain to





make reclamation, but sailed and left the affair in Mr. Bartlett's hands to manage. At Mr. Bartlett's request, I sought of the lady how she became possessed of them. She related that some years previously, her husband on going to his office one morning, found this box there. He found no indication of ownership, and as no one claimed it, it was sent to his dwelling and soon went to the attic, where it had lain ever since. I related the circumstance of identification by both gentlemen and asked the lady if she would return the books. She made no answer but sent at once expressmen for the box, removed it, and to this day she has it, at all events so far as the real owner is concerned. Mr. Bartlett soon sickened and died; so also has Mr. Stevens, and nothing was ever done about the matter. The very extraordinary thing in all this, aside from the declination of a lady to return lost property to its rightful owner, was the circumstance that Mr. Stevens, who had not been in this city for several years, should have been passing just as I looked up and just as the long lost books were found.

Euclid taught mathematics in the schools at Alexandria. Ptolemy asked of him to explain the working of his art in a quick and simple manner. Euclid replied "there is no royal road to geometry." By luck, or by art, you may acquire riches, but only by your own labor can you acquire knowledge. So has Samuel Johnson written, "Other things may be seized by might, or purchased with money; but knowledge is to be gained only by study; and study to be prosecuted only in retirement." If this be true, and that it is there can be no question, then every effort to lessen the labor by the improvement of methods must be welcome to us. Prof. T. J. Morgan, of the Rhode Island Normal School, comes with a new one entitled *Studies in Pedagogy*. This word, *Pedagogy*, always strikes me

unpleasantly. It means the office of a pedagogue, and a pedagogue means a teacher of children; hence *Studies in Teaching* would have been just as forceful and just as broad as the present title to this book. It consists in the consideration of methods in all forms of application in that process called education. The evolution of the child through all processes of development to the finished scholar, only there can be no such thing as a *finished* scholar, because education is like the Deity, infinite. Mr. Morgan has twenty chapters. First defining the word education, he then proceeds to describe the training necessary in acquiring it, both in the person acquiring it and in the person who attempts to assist the one acquiring; that is, the teacher and the one taught. These chapters undertake to show the best methods of developing the various mental powers, and the senses also. There is a chapter on training to think and another on training in language. These two matters are the really great factors in an education. To think logically necessitates observation. Give me the habit of observation, the power to think logically and the power to express in language, and I can manage to get along so far as acquiring an education is desirable. All this Mr. Morgan's book attempts to set forth. He has thought a great deal, and clearly, and has written out his opinions and suggestions concisely and with much vigor, and his book is a very interesting one, not only to those who become "pedagogues" but also to those who propose to do only their own thinking. Chapter XV relates to method in questioning. Questioning is the great weapon in education; not questioning to confound, but questioning to educate. To show a man his error by adroit questions, as Socrates did, is the work of a superior mind. Now this art can be developed in a great many persons, and this book by Mr. Morgan will help this development. This book will be read





with great pleasure by all who think as they read, and as a whole it is good, but there is one chapter in the conclusion of which I cannot personally agree with Prof. Morgan. It is the chapter relating to examinations, the applications of written tests to classes. The evils resulting, I think, far exceed any good which can possibly follow. But aside from this I do not think the Professor has maintained his argument in this chapter with his accustomed strength. The book is published by Silver, Burdett & Co., Boston.

#### LONGMAN'S NEW ATLAS.

The one book now most to be desired either in England or in the United States is a *small, good* atlas. It is possible that the two requisites, "good" and "small" cannot both be met in a single book. Possessed with this idea, the following admirable mention by the London *Times* of Longman's *new atlas*, led me to examine the book; but first the notice:

"This atlas is specially noteworthy as being the first serious attempt, so far as maps are concerned, to carry out the programme of the Royal Geographical Society for the improvement of geographical education. We are glad, therefore, to be able to say that the atlas is a great improvement on existing English works of this class. The selection of maps has been made with great judgment by the Editor, Mr. G. G. Chisholm."

The volume is issued both in quarto and in octavo form. It has sixty-six maps and sixteen quarto plates, illustrating the scenery, products, vegetation, architecture, animal life and races of men in various land. It is intended to be both political and physical. It was made for school use, but this means *English* school use, and hence the book is adapted even in that sense, only to the highest grade of schools. The physical character largely predominates. The editor, holding that maps crowded with names only bewilder students and reduce the utility of maps designed for teaching, has placed on his

maps as few names as possible; but in order to render this omission as little inconvenient to general readers as possible, he has added in an index upwards of 11,000 names of places likely to be sought, and located them on the maps. Thus *Apia*, at this moment of interest, is not printed on any of the maps, but its position is located by the index. To come nearer home, Providence is the only name placed in Rhode Island. The index mentions Newport, Pawtucket and Woonsocket. The outline of the State of Rhode Island is within three-quarters of an inch. In Massachusetts the only towns located on the maps are Lowell, Salem, Lexington, Boston, Worcester, Fall River and New Bedford. The entire breadth on the map of the State of Massachusetts is less than three-fourths of an inch. On the general map of the United States the scale is so small (252 English miles to one inch) that it was impossible to print on it the name of either New England States. These facts are mentioned, simply to show that so far as the United States are concerned, this new atlas is of no use as a political atlas. Its uses lie in other directions; by the judicious use of colors it gives the elevations of lands, and the depths of seas, the density or sparseness of populations, the fall of rain and snow. The physical features of the Kingdom of Great Britain are quite carefully set forth, but if I wished to follow Stanley I could hardly do it. The *atlas* is purely *educational* in the strictly *geographical* sense, and that is, in fact, precisely what it claims to be. It is admirably constructed for the study of geography in the highest schools.

A portion of the city employees, to wit, the male teachers in the city schools, have applied to the city council for an increase of salary. Their salaries are now \$1900; they desire \$2100. These ill-fed, poorly paid, overworked men are





actually employed *six hours* out of every twenty-four, or 190 out of the 365 days in a year. Taking out Sundays, Saturdays, holidays and vacations their days of labor are reduced to actually 190. Hence they get \$10.00 per day, or \$1.67 per hour for every hour they labor. I know an American woman, thirty years of age, born in Rhode Island, and educated in Rhode Island district schools, married, but now without family, industrious, prudent, steady, and now at work within two miles from where I now write, in a mill, 60 hours each week, for the munificent sum of six dollars per week. The mill is a woolen mill, the product of which is *protected by the tariff*, from 68 to 87 per cent. This woman works 60 hours each week for \$6.00; these men work 30 hours each week, *when they work*, for the sum of \$50.00. Let me commend to them the *Essay of Plutarch on the Delays of Divine Justice*.

The story of the invasion by the British Army under General Burgoyne, in 1777, and the speedy surrender of that army, has been ever since the event, an object of study among American scholars. The decisive character of the affair was at once felt, but its dramatic character was not then so well understood. It was a compact, well disciplined army of 10,000 men, under thoroughly educated military officers. It was absolutely unopposed. Then, why did it fail? This is why it failed. It was an independent force, cut off from its base, marching hundreds of miles into a wilderness, in command of officers who had before, no experience in such undertakings, and who had within their camps *three hundred women*. That is why it failed. The oft told tale is told anew by Mr. Samuel Adams Drake, and forms the first in a little series of *Decisive Events* in American history. It is very brief, and hence is quickly read, maps illustrate it, and from no other book can one get so concise an account. It is more interesting than fiction, and has the advantage of being truth. Lee and Shepard publish it.

Mrs. Wister calls her latest translations from the German *The Alpine Fay*. The word *fay* as here used means an elf, or a fairy; but in the structure of the story the presence of such an imaginary character, is as shadowy, as is the real existence of such creatures. The story is a genuine love story of the best type. It reminds me of the Irishman's pig. An Irishman attempting to drive his pig to a certain place was overtaken at the junction of two ways by a friend, who, knowing the direction in which Pat wished his pig to go, and yet saw Pat seemingly attempting to drive the pig in an opposite direction, sung out to Pat, "You're driving the pig the wrong way." Pat threw up his hands in despair, exclaiming, "Whisht, the devil, what d'ye tell him for? he thought I wanted him to go that way." So it was with Herr Wolfgang Elmhurst. He made love to Fraulein Nordheim, all the time being madly in love with her charming cousin, Fraulein Thurgan. It is quite clear, however, that Wolfgang, like most young fellows in love, did not at first know the nature of his malady. Subsequently, finding himself in love, it took him some time to fix upon the real object of his affliction. He was an engineer—a very civil engineer. Herr Nordheim was a railway king, a speculator, a millionaire, and in possession of all the virtues that such a man usually has; but he had one other possession, to wit, a very lovely daughter; and so to this daughter Elmhurst made love, and at the same time for her father he made bridges, (probably bridges of sighs.) The great poet has writ, that one may woo where he pleases, he must wed where his hap is, and that was the way it was with Elmhurst. It is somewhat difficult to see how he could escape this catastrophe, for limned as she is, any young fellow (or old one either) might be forgiven for falling in love with Erna von Thurgau. Dr. Reinsfeld, a young physician, who at last marries Fraulein Nordheim, is the connecting link





to curious reflections. His father had invented a mountain railway locomotive; his father died, and Nordheim, the railway king, getting possession of his plans and drawings, converted them to his own use, patented them, and made piles of money, cheating Reinsfeld out of his entire patrimony. This infamy became known to both Alice Nordheim and to Dr. Reinsfeld almost at the very moment that an avalanche destroyed the Wolkenstein, an immense railway bridge across an Alpine chasm. The railway king was killed in the crash. Elmhurst settled up his estate—there was still a million left, and only one daughter. Her father had cheated Reinsfeld out of everything, so the daughter married Reinsfeld and rectified the little errors of her father. It must be confessed that this was a great improvement on the method suggested in the 20th of Exodus, 5th, that the iniquities of the fathers be visited on the children unto the third generation. It is clear that Alice and the Doctor were the real inventors of the "short stop," for they wiped out the injury with the first generation. Like all of Mrs. Wister's translations, *The Alpine Fay* is excellent. J. B. Lippincott & Co. publish it.

There has just been published an essay entitled, *Town and City Government in Providence*, by George G. Wilson. It is a concise account of the evolution of local town government as illustrated by Providence from the earliest times, 1636, to this present. The progressive steps in government from mutual consent to that of the majority with delegated authority, are clearly set forth, even to the enumeration of all officers with their specific duties, as men multiplied and property increased. The relation of the political powers of men to the possession of the soil is carefully described. The government by the town meeting has never been so well told. In fact, the whole essay is a masterly historical study, no-

thing of its kind produced here, is at all comparable to it. An earnest, and what is of far more value, an honest purpose, seems to have possessed the writer. He looks at things with a clear and unclouded sight. He writes of things as he saw them, and not as he desired to see them. He appears without prejudice, a thoughtful scholar, and BOOK NOTES gladly welcomes his advent. Patient research among musty records marks every page, and method, order, and arrangement has produced a well told story, out of incongruous elements, brought together from widely separated sources. Clearly perceiving the fine line which separated the civil from the religious liberty, he has maintained it throughout the essay. The growth of government all the while maintaining civil liberty to the citizen, and that growth, absolutely independent of the religious element, has never been better delineated. There may be, in fact, there must be, minor errors, but the scope is good and the general workmanship admirable. The original (or what we now call the original) compact is reproduced in fac simile. The intention, doubtless, was that all new comers should sign it as they came and were admitted, but as a matter of fact, but thirteen individuals ever signed it. Concerning the political equality of these thirteen men with Williams and his co-parceners, Mr. Wilson says, "It is sure that they were politically dependent." With this view I do not concur. They were not admitted until they became owners of the soil, and were not permitted to sign until admitted, so that having land and being formally admitted, they signed and became fully invested with all the political rights of the "present inhabitants." It is impossible to suppose that Richard Scott and Chad Brown did not possess the same political rights as Williams himself. BOOK NOTES heartily commends this essay.





Mr. John Osborne Austin has developed into an indefatigable genealogist. Not long since he published his *Genealogical Dictionary of Rhode Island*, a work of immense research, and of great use to those who desire a knowledge of Rhode Island families. Now comes Mr. Austin with a new work entitled, *Ancestry of Thirty-Three Rhode Islanders*. This work is in some respects more practically useful, or perhaps I should say, more popular in its character, than the former work. It has fewer families, but they are such families as have furnished in the largest numbers, connecting links by marriages to the first settlers, and especially is this true of the great first settler, Roger Williams. They are carried down to the fourth or fifth generations and traced back to 143 original Rhode Island ancestors. The great progenitors of Rhode Island people were the families of Williams, Arnold, Waterman, Greene, Fenner, Brown, Harris. There are few people where ancestors married in Rhode Island, who cannot trace their lines back into some of those families. Almost everybody can go back to his great, great, grandfather, and once you get there, Mr. Austin will, if you have old Rhode Island blood in your veins, lead you directly and speedily back to the planting of the colony. A genealogical chart of Lewis Latham is given. He was the English ancestor of five Rhode Island governors, to wit, Clarke, Cranston, Greene, Knight, Lippitt, and a host of less distinguished individuals. There is also given in this book a list of portraits of prominent Rhode Islanders in oil, or otherwise. This list has 203 names, of whom only eight are the names of women. Let woman console herself with this truth, black ink and white paper cannot confer immortality. Men may make pictures of themselves, but women, too, are immortal. Besides, there are two ways of looking at this picture business. It is done, of course, that the subject may be kept

*memoria in aeterna*, who, but for it, would often sink to that insignificance which his deeds in life so well merited; thus, from the preservation of these pictures, the stupidity, or ignorance, or wickedness of men, become ever new subjects of inquiry and contempt. This, however, by way of digression. Mr. Austin's book is excellent.

Mr. Horace F. Carpenter, of this city, has printed in elegant pamphlet form a *Catalogue of the Shell-Bearing Mollusca of Rhode Island*. Mr. Carpenter has devoted many of the best years of his life to the study of Rhode Island conchology. It has been done, as most men in this country have done such work, in moments stolen from the active pursuits of some mercantile or mechanical business. In 1871, Mr. Carpenter published his first essays on this subject. They appeared in a country newspaper and have never been published in a connected form. The catalogue, or check list, as it might well be called, is practically an index or supplement to a series of papers published by Mr. Carpenter in two periodicals, to wit, *Random Notes*, and the *Conchologists Exchange*. The first was published in this city, the other, I think, in Philadelphia. Both are unfortunately now dead. The present catalogue is the second edition, the first having been published in 1873. The construction of the catalogue has been radically changed in this second edition. The first having been arranged in classes, orders, families, genera and species. All this has now been discarded and a simple list is the result. There is a lack of alphabetical arrangement which much hinders reference. Mr. Carpenter gives the whole number of shell bearing mollusca of Rhode Island as 216, of which number he was himself the discoverer of three new species. The *Valvata*, *Lyogyrus Brownii*, the *Planorbis*, *Jenkinsii*, and the *Sphaerium*, *deformis*. By his former catalogue he seems to have been the discoverer of two other species, the *Leptonitida*, and the *Pomatopsis*, *Brownii*, thus making five in all.





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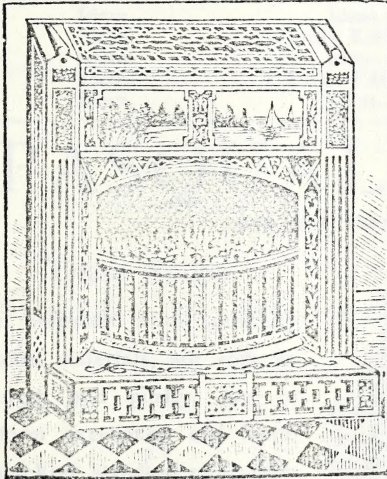
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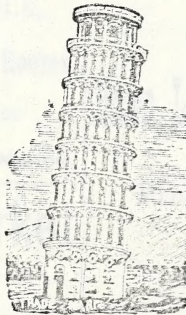
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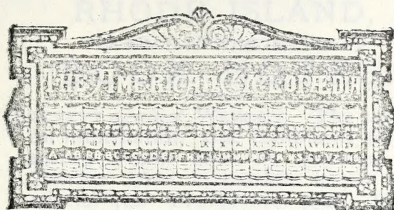
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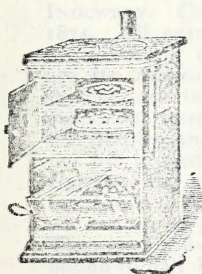
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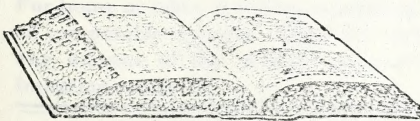
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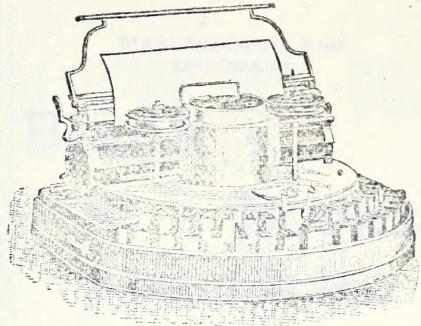
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## THE STRUGGLE FOR LIBERTY ON THE LANDS OF NAsAUKET AND SHOWOMET.

OAKLAND BEACH — BUTTONWOODS, IN

1642-1653.

[Copyright, 1889]

I strolled unknown along the neatly kept avenues of a pretty seaside village; picturesque cottages covered the yellow sands of the beach and great hotels looked down paternally upon the little cottages lying around. Groups of men were gathered under the verandahs of the great hotel smoking their fragrant *Soberanos*; while, reclining in every conceivable style of easy laziness, were groups of women in lovely costumes beneath the piazzas of every cottage. The scene was enchantment itself. I was on the land *Nasauket*, and I wondered whether the native Narraganset, could he look upon the scene, would recognize the lands which he once loved so well; and I bethought me of the ceaseless play of the waters along the sandy beach, and that even now, these waters were playing just as the Narraganset saw them play two hundred years ago, and just as those who follow us as we shall follow the Narraganset, will see them ceaselessly flowing. I was at the Buttonwoods and at the Oakland Beach. I looked at the new civilization and fell at once to a comparison with the ancient barbarism which it had succeeded, and I wondered whether these men and women, so restless, so peaceful, so quiet, and so

happy, ever thought of the terrible struggles and afflictions, the years of painful sufferings, which their ancestors in these very fields endured, to the end that these men and women might find that peaceful quiet, which in lapse of years they found, and which I now saw around me. I am minded to tell the story. The sturdy Englishmen had dwelt nearly a dozen years on the lands of Showomet at perfect peace with the barbarians, but in a condition of perpetual war with their brethren, the Englishmen of the Massachusetts Bay. It was in 1642 that they came, and in 1653 it was when they bought from the Narragansets these lands at *Nausaukal*, or as we now call them, Oakland Beach and Buttonwoods; names which to my antiquated notions, have no melody comparable with *Nasauket*. Not being learned in Indian linguistics, I cannot explain the meaning of the term; but Roger Williams gives the word, *Nasaump*, which he says was a thickened clam broth; this place was once famous for its clams, and I can but think that the two words are akin. In May, 1653, *Nasauket* was bought from the Indians for £12, 10s., and an agreement made with them "for the way of fencinge in the fields." This £12, 10s. was to be paid in peage, at four or eight the penny, as the peage was black or white. Thus, if the white man paid the Indian in white peage, he gave him 24,000 pieces, but if in black peage, he gave the Indian but half the number, 12,000 pieces for this land of *Nasauket*. Another way or means of





counting peage was used in the payment for Showomet, or, as we now call it, Old Warwick. There were twelve purchasers, and each gave twelve fathoms of peage, in all, one hundred and forty-four fathoms, as the old deed says. No sooner did the settlers of Showomet get possession of their lands from Miantinomi, than the Massachusetts colony put in a claim for them. There was not for them even the semblance of a shadow of a claim, but in numbers, they were compared to the settlers, as a thousand to one. They had driven these men into the wilderness, and they were now determined to take away from them, even the wilderness. They were bound to get access to Narragansett Bay. A glance at the map will show why Massachusetts wanted this particular land. Any title from the Indians which she might have obtained after the Showomet deed would be but the merest shadow; nevertheless, she took such a title from Pomham, and in the end it proved but a shadow, but not until the heavy hand of the English Government was laid upon the Massachusetts, did she keep her hands off of Showomet and *Nasauket*. The great earl of Warwick saved the town to the Rhode Island Colony. Massachusetts began a theological war, a war of texts from the Bible. She was Presbyterian, while Gorton and his followers were what we now call Unitarians, and strongly intrenched in their faith were they. Of all silly controversies, the silliest is a war of texts. Texts mean anything, everything, according to the whim of the user. Finally, the war degenerates to a mere theological controversy, the most useless and the most bitter of all argument; then follows muskets, and in the end clubs are trumps. In the case of Showomet, the Massachusetts got down to muskets and gunpowder in the enforcement of her religion. She had landed her Englishmen on these western shores with the view to the exercise of their religion as they pleased; and

they pleased to exercise it by forcing everybody to conform to it. It was a modern bed of Procrustes, and men must be made to fit.

So this Massachusetts propaganda wrote these words to the Showomet settlers: "But if there be no way of turning them, we then shall look upon them as men prepared for slaughter, and accordingly, shall address ourselves with all convenient speed, not doubting of the LORD'S presence with us being clear in the way we are in." Downright blasphemy; but it frightened the women of Showomet, and the men, too, for they saw in it nothing less than extermination, and they fled to the Indians for safety. There was Joanna Greene, the wife of John, and Isabel Potter, the wife of Robert, both young, excellent and true; they fled in midwinter; it was to the wigwams of the Narragansets for shelter against their own people, and all on a question of the construction of Bible texts; they found shelter, but the delicacy of their conditions were such, that the exposure brought to them both a premature death. Exquisite suffering to them all was this winter of 1643-4. All the husbands and fathers of the little settlement were taken in irons to Boston, and there kept in prison for months and their families left to perish as they might. The Indians alone saved them. The barbarians were their protectors—no, the barbarians then dwelt at Boston. These Boston men, having kept a musketry fire all night upon the house wherein the settlers had gathered,—which house was in a direct line within a mile of the spot where Buttonwood's hotel now stands,—scattered their eighty cattle far and wide into the woods, and carried away, as I have written, all the men save one, to Boston. Such were the beginnings. The Indian of this period was a very different creature from the degenerate beasts of a subsequent age. The people looked upon them without fear, in fact, employed them in many ways; they





guarded the cattle in the woods, and found them when lost, both services for which they were well fitted, both by nature and by habit. They could hunt and destroy wild beasts, an intolerable trouble for the settlers. Wolves were terribly destructive to young cattle, goats and swine. The Indian could kill the wolf, but for this service the white men paid him only forty shillings, while they paid a white man for the same service eighty shillings. Thus, it was worth just twice as much to get rid of a wolf by the hands of a white man as it was by an Indian. For one "great gray wolf," a terrible scourge, the settlers offered five pounds, and John Sweete killed him. There is a very ancient house still in excellent condition at Buttonwoods in which there now dwells Mr. Henry W. Greene. In one of the bedrooms of this ancient house there is a very small window. From this little window, Mr. Greene's grandfather used on moonlight nights to shoot the wolves when they came howling too near for quiet sleep. This house must have been one of the earliest built after the great destruction by the Indians, in March 1675. The old stone castle, as they now call it, but which was in fact, the stone house of John Greene, in which lived Joanna, who died, as I have written, was the only house left by the Indians. This stone house was torn down in 1795, and the stone used for the cellar of a house still occupied by the family of George Anthony, just by the Old Warwick Post Office. In the field by this house is the grave of John Wicks; certainly, one of the most singular graves in Rhode Island. The story runs thus: It was in 1675, Philip's war was just breaking out. The people had sought shelter in the house of John Greene. Mr. Wicks, a very "ancient man," as an old chronicler writes, but who was in fact, but sixty-six years old, went out at night to seek his cattle; his people tried to dissuade him, but long habitation among the Indians

had disarmed Mr. Wicks of any fear of them, a temerity which cost his life. He came not home at night, and the next morning his head severed from his body and thrust on a pole was found in front of the house. The head was buried in a distinct grave before the body was found, which happened on the day succeeding, thus, two separate graves were made, and have existed almost to this day. In fact, they can still be discovered.



*Form of the grave of John Wicks.*

One day during the bloodiest days of the Rebellion, my late friend, Abraham Payne, said to me, "I could never realize how people lived, in the terrible times about which we read in histories, but at last I am getting an idea; they marry and make merrie, just as they do at any other time," and so, indeed, it was. There is something in the names of two children born to William Harris, one of these Showomet settlers, which touches the same idea. He sought toleration for his religion, a boy was born to him, he named him Toleration Harris; a girl was born to him and he named her Howlong, probably, because he wondered how long he would be obliged to wait for toleration. It is possible that the very name *Wait* was a play upon their sad times, for it was given to a girl born to Richard Waterman. She married a Brown and became the mother of a splendid line.

While on this matter of nomenclature, I note the fact that it has been claimed that there was a curious intermixture of male and female names used indiscriminately. For instance, there was a man *Eliza* Collins, and at the same time a woman named *Phillip* Greene. There is no doubt, whatever, of the fact they did exist, but they are the only specimens. It is probable both were corrup-





tions either in writing, or spelling, or both. *Eliza* was meant for Eleazar, and Phillip for Phillis. Often times the spelling of these times was comically inaccurate, thus *Portchmouth* for Portsmouth.

Having spoken of Richard Waterman and his daughter, Wait, I cannot withhold the anecdote, which Judge Staples relates, of the escape of Richard from arrest by the Boston army. Richard was saved by the wit of his wife, Bethiah. She saw the men coming, and, suspecting their errand, seized instantly a pan of milk and detained them long enough in drinking it, for her husband to get out of a back window and take to the woods.

Close by Showomet station there now peacefully flows the brook *Warwoonke*, into which flows another brook known to the Indians as *Woothungant*. Near by was the ancient Baptist meeting-house. In a field close by I saw a few head stones to ancient graves. On one of them I read, *Manassah Martin*, Elder of the Baptist church in Warwick upwards of 30 years. Died March 20, 1754, in his 74th year. Near by lies his wife, with this inscription: *Hannah*, second wife of Elder *Charles Holden*, and widow of Elder *Manassah Martin*, by whom she now lies. But a stone which fixed my attention, because it fixed some inexplicable dates, stood close by this. On it was cut, "*John Hammett*, Elder of the Baptist church in Warwick six years: Died December 25, 1752, in his 48th year." A series of facts which the author of the *Bibliography of Newport* will delight to gather.

Near by this spot must have stood the *School House*; a historical fact which has not before been discussed by any writer. On the 4th of April, 1653, there stood this school-house, one of the earliest in New England, and ten years before Providence possessed such an institution, and a town meeting was held in it. Although this question has been specially studied by Mr. E. M. Stone, Mr. T. W.

Higginson, Mr. S. G. Arnold, Mr. O. P. Fuller in *History of Warwick*, the late Judge Potter, and by many others, this most interesting fact has escaped them all.

At this school-house, then, on the 4th of April, 1653, the settlers met together to concert measures for protection against the Indians, who were becoming uneasy. A watch was established of four men,—“two to watch at one end and two at the other end of the town, and meet in the middle, and the middle is concluded to bee at the bridge by Mr. Holliman’s.” The quaint reading of the order to these men I will preserve: “Wach shall bee sett halfe an houre after sunset and to continue while sunrise, \* \* if any man draw neere upon the wach, they shall bidd him stand three times deliberately, and at the third time to bidd him stand upon his life, but if he refuse after the third time, they shall discharge at him first one, and then he charging, the other shall give fire, which shall bee an alarum.” As an additional precaution, the “Indian guns in the towne were reserved in the town until a likelihood of this trouble be past.” Which it soon was. The Indian war was put off for twenty years. In less than a year and a half after this the Indians were employed in watching cattle. This is shown by the direction to Mr. Smith aad “Goodman” Stukely Wascote “to take the number of yonge cattell in the towne, and to divide the money that the Indians are to have upon every head equally.”

Mary Perrie was a widow, with a young daughter, but having no visible means of support, she was ordered to leave the town and take up her residence in Providence, whence she came; and an order was made that the townspeople must not “intertayne” people of her class, to wit., without visible means of support, under penalty. A little later one finds this account of a marriage: “Gabriell Hike having obtained the good will and approbation of Mr. William Arnold, together with theneighbors of Patuxit, for the taking





of Mary Perry for his wedded wife; they being instead of parents unto her, as also bestowing a portion unto him with her, did desire me, Henry Reddocke, towne clerke of Warwicke, they being both in towne, to publishe them, which I accordingly did twice in the towne meeting the first of March, 1657; and, the 2d of March, 1657, divers neighbors being at the wedding house, I the clerke was sent for, and there in the audience of twenty or thirty persons, I published them the third time, and in view of the aforesaid neighbors the said Gabriell Hike did take unto him the aforesaid Mary Perry for his wedded wife." The mother was dead, but the child found friends in the Arnolds, a powerful family, who were able to "intertayne" such people as they saw fit.

As illustration of the times and the customs, let me mention a little transaction which the town had with Roger Williams. It was in 1656. It became necessary for the town to send a messenger to the Massachusetts colony, and so they selected Mr. Williams to go and represent them at Boston. He went, and on the 9th of May, 1656, it was "ordered that he be paid forty shillings out of the treasury, and a pair of Indian breeches for his Indian, at seven shillings six pence, at 6 per penny, (for it was in peage,) as also a horse for his journey unto Boston and back againe."

The name *Coeset* is usually considered to be an Indian word. It is a part of this town of Warwick. In the ancient records there is recorded an exchange of lands with John Greene, wherein occurs these words: *Cacawonch*, known by ye English name, *Coeset* Pond.

The house of Mr. Henry W. Greene, of which mention has before been made, is probably the most ancient now standing. The old fire-place with its gigantic oak timber for support, indicates at once its great age. The brick filled in between the studs were fashioned by hand and baked upon the place. They were put in

here to keep out Indian bullets, and not as we now use them in cities, to protect from fire. The present owner has kept it in excellent condition, and delights to exhibit it to interested visitors. If I mistake not, the land on which it stands has never passed by deed since the purchase by the first settlers.

An entire Book Note will not suffice for a description of all those things of historic interest in this ancient town. Every inch of ground, from the old Town where the post office now is, to Occupasnetuxet, where lived the late John Brown Francis, and still do dwell his daughters, even to the home of Samuel Gorton, is historic. It was one struggle even unto death, for liberty, civil and religious liberty; and I never travel through it, that I am not filled with a spirit of reverence for the memories of men who were willing to struggle as those men struggled that we might live in peace.

The real beginning of the struggle for liberty in America began here in Rhode Island, for it was here that actual oppression was first applied. No adequate history of these matters has ever been written, Mr. Arnold's being considered in this judgment. The late Chief Justice Brayton had made it a life long study; he knew it as no other man ever knew it, and a real historical loss happened to Rhode Island when he died and did nothing. He had brought to it the uses of a trained legal mind, almost endless patience, and deliberate independent thought. The one thing lacking (save activity) in the Judge was a fear of exposing himself; he was not of the heroic mould; he was not of that make up, who sprung quickly into the imminent deadly breach, but it cost him that immortality which awaits him who first handles this subject well.

The first three sections of the *Century Dictionary* covering the letters A-Ca is now ready for subscribers. It far surpasses all the promises made for it. It is





the best dictionary ever produced in any language, and is moreover the cheapest book ever produced in the mere matter of money. It ought to be in every house.

The establishment by Mr. Herman J. Weeks, of the new *Globe Steam Laundry* in Providence, raises a curious question, to wit, which is the most important man in a community, a missionary or a laundryman. Mr. John Wesley once gave the opinion that "Cleanliness" was indeed next to Godliness." Unfortunately, Mr. Wesley did not declare whether cleanliness came next before, or next after Godliness, but he did declare it next of kin. Hence, why may not Mr. Weeks be a missionary, as important as Mr. Pigot, or Mr. MacSparan, whom the English sent over to our great, great grandfathers. The mysterious appliances with the aid of Mr. Weeks enables a man to get a clean shirt without the assistance of Ah Sin and his curious sprinkler, are indeed, a study; and then his rigid system of inspection is a sure guarantee of success.

Our original idea was to *nourish infant industries*; but we found the infant industries never reached maturity. So we changed our idea to mean the *protection of the wages of home labor*, but it was found that the laborer's wages shrunk until the fellow became a pauper, and he *had no home nor labor* to protect. So then we again changed our idea, to mean the *cheapening of the product by the increasing of competition*, that is, by enabling a manufacturer to get inordinate profit, other men would go into the same business and fail, or kill out the first man in, and thus cheapen goods to the consumer. It was going up stairs to get down cellar. So we must get another idea, and we shall get it, for we are fertile in ideas, and the laborer is with us, too, for he believes in our honesty (and this belief of his is our best hold) and he believes in the protection of his own wages by levying a tax

on all that he uses. The idea of having the wolves guard the sheepfolds seems to have taken strong hold of the American workingman.

A monthly magazine devoted to *Shakespeare, Browning and the Comparative study of Literature*, has recently been established in Philadelphia. It is called *Port Lore* and is conducted by two ladies, Charlotte Porter, who edited *Shakespearean* in 1886-8, and Helen A. Clarke, and is published by J. B. Lippincott Co. So far as the study of Shakespeare is concerned mankind seems to be progressing well enough. The first folio bears date 1623. Since that time there have been 3180 months—beyond question, an average of a book each month has since been published, either about the man, or about his works, or the works themselves. But as for Mr. Browning something ought to be done, and that too, right quickly. Much thought is being given to the cause of the increase of insanity; the hospitals are full to repletion; nobody knows why. Just here is the cause; it is all Browning. The poor fellows have been trying to understand him, and their brains couldn't stand the strains. Now anything which these two ladies can do to render the language of Browning into understandable English, will be a lasting boon to suffering humanity. From a preliminary page of introductory *press* notices, BOOK NOTES selects the following *original* ideas commendatory of the enterprise: "to fill a field as yet unoccupied."—"It starts with good assurance of success"—"notable journalistic enterprise"—"Mr. Browning is a great poet,"—"of great interest to Shakespearean students"—"gives promise of winning the wide *clientele*" (the use of many such words as *clientele* won't help us much)—"magazine will undoubtedly be a success"—"seems to be a demand for its publication"—"its cover bears the stamp of good taste"—"No more perfunctory notices are these, but full of thought





## THE BOOK NOTES.

PROVIDENCE, R. I., JUNE 22, 1889.

unthought before. BOOK NOTE will take a hand. If you wish to mention a monthly magazine, confined entirely to a consideration of Shakespeare, the subject is equal to the demand, for a time, but why let in Browning? or if you let him in, why exclude Walt Whitman? both afford wide realms for flights of fancy, but of the two Mr. Whitman is the most original; if more rude, he is more rugged. If Browning lasts then Whitman will. But in this new enterprise success will lie *in the field*, and the field is the "comparative study of literature." Here is scope, endless, boundless scope. All the talent with all the learning in the world will not exhaust the field. These two women give evidence of talent, and they are industrious; they can do much themselves. Now, if they can awaken to incisive action other acute minds in the study of literature, the field is won, and their enterprise successful, but criticism, acute, cold blooded, heartless criticism, is what people desire, and what people most need. Give it to them.

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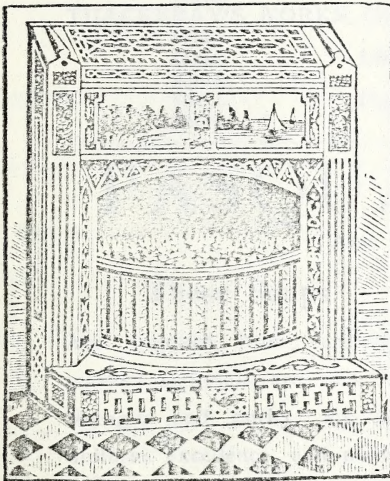
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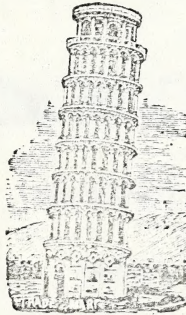
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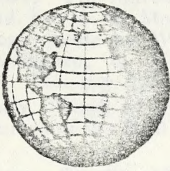
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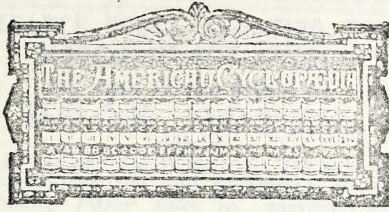
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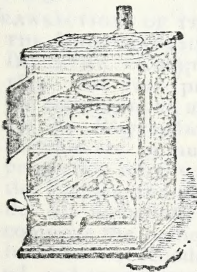
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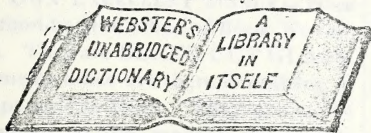
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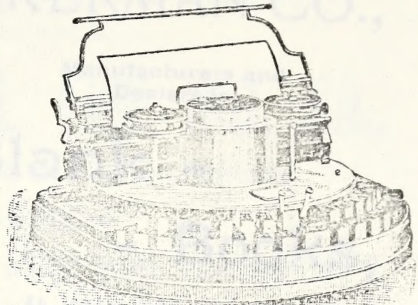
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VOL. 6.  
NO. 14.

Once upon a time there came to me a man, albeit a young man, a lawyer, a member of the Rhode Island Bar, with the inquiry whether I would buy Mr. Updike's *History of the Narragansett Church*. Of course I would—at a price—for the book had been scarce and dear for many a year. The young man informed me that he had six copies, which he would like to sell; that he had formerly had ten copies, four of which had disappeared, one having been used by himself for a *scrap book*, he having cut out every other leaf to obtain the necessary thickness in the back for pasting scraps. In very truth, I disbelieved every word of the young man's story and asked to see the books, particularly the "*Scrap Book*." He departed and soon returned with the seven books. This "*scrap book*" was just as he had described it. It was a copy of the *History of the Narragansett Church*, then selling at auction at sundry prices ranging from \$15.00 to \$21.00, with every other leaf cut out. It was downright butchery. But my eyes then saw another sight. On the fly leaf of each of the other copies was written in the singularly clear autograph of *John Carter Brown*, that gentleman's compliments to some friend in England, with a date. According to the young lawyer's story Mr. Brown had ten such friends in England to whom he inscribed these books. The ten friends were saved the expense of an acknowledgment, the books having never left Providence. My astonishment was complete at sight of the "*scrap book*."

The inference was, that the young man was a ———, and deserving of pity, only, but when I saw Mr. Brown's gifts, and offered to me for sale, and by a lawyer, my pity turned to ———, and I declined to buy. Whither they went I do not know, but I throw *not* to their lawful, rightful owner. Of course, I asked how they came into the possession of the young man, and was informed at some former period the package containing them had been sent to a certain express office, long since closed up, for transmission, but for some reason to him unknown, had never been transmitted. Tumbled about the office for a long time, the package at last found its way to the attic of the house of the manager of the company and thence by descent to him. They couldn't well go lower, and so instead of returning them to Mr. Brown the young lawyer offered them for sale to me. Concerning the legal positions of parties, both in the present case, and in the case of a Providence lady who refused to surrender a box of valuable books which fell accidentally into her possession, as related in a recent BOOK NOTE, the writer is unfamiliar. The property was personal. Such property can be acquired by purchase, or by gift, or by alienation of a former owner. So far as the first two methods are concerned they are out of the question. The parties neither purchased nor were presented with the books. Did they acquire title by alienation? On alienation rests the title to things found. If the finder can prove alienation then the





title rests in him. The first principle is that the former owner must show an intention to abandon the property. *Blackstone* says, "If he (the former owner) loses or drops it by accident it cannot be collected from thence that he designed to quit possession, and therefore in such case the property still remains in the loser." Did John Carter Brown in either case show alienation? In the case of the box, Mr. Bartlett stated that Mr. Brown had ordered the books packed and shipped to Mr. Stevens, in London, and Mr. Stevens said that Mr. Brown had personally by letter, informed him repeatedly that such had been done. Does this show intention of alienation on the part of either Brown or Stevens? In the execution of Brown's directions, his servants packed and shipped the box, but in shipping it, they, through ignorance, or some other cause, left it in the office of the husband of Mrs. ——. At once, both to Brown and to Stevens the property was lost, but by no act of theirs. It is clear, however, that by the act of Brown's servants, Brown had become liable to Stevens for the books; but what was the legal position of Mr. and Mrs. X ———? They found themselves in possession of a singular box of valuable books. It could not by any possibility have found its way into Mr. X's office save by the privity of Mr. X's own servants. They must have received it. They saw the parties who delivered to them the box and they knew that some one had blundered. To Mr. X ——— thus was given the first clue to the ownership. Was he not bound to give the real owners a chance to recover their property, by publicly announcing that such property had come into his possession? and if he did not do this, but secreted it in his counting room or in the attic of his house, was he not legally in the position as set forth by Theophilus Parsons, of a "flunder of property, who knows the true owner (a fact which I had disclosed) and conceals the property or

appropriates it to his own use, "*he is guilty of theft*"? The conclusion seems inevitable that Mr. and Mrs. X ——— were liable to a criminal action. In the case of the other books, the act of Brown in placing a package in the hands of an express company for transportation, disposes at once of the question of alienation, at least so far as the express company was concerned, or as a matter of fact, so far as any body was concerned. If alienation had taken place it was by gift. Gift requires a signified intention, a delivery, and an acceptance. These are the essential principles of a gift. The first had been performed, the second only partially, the third not at all; hence, the ownership had not passed from Brown to his friends, and so not to anybody else. By what process could the express owner appropriate to himself these books? Certainly not by seizing them,—but this was just what he did. He was inevitably liable in a criminal action. As for the young lawyer, he had no better title than the Express owner had, which was none at all. He may not have been a thief, but he certainly was liable to an action for receiving stolen property. Mr. John Carter Brown's name being clearly written in every book, he was bound to take notice of it, and certainly, Mr. Brown, here in Providence, was not so obscure an individual, that the police, or the overseer of the poor, or somebody else, might have discovered him for the young lawyer. Criminal actions would certainly lie against the parties in both these cases.

Mr. Philip A. Bruce, of Richmond, Virginia, has written a book entitled the *Plantation Negro as a Freeman*. It is confined to observations on his character, condition, and prospects in Virginia. The plantation negro is discussed and described in his new relation as a parent, a husband, a child, a wife, a master and a servant; in his relation to the commonwealth and to the criminal law; his reli-





gion and his superstition, his moral and mental characteristics, his capability for education, his ability as an agricultural laborer, and his condition in that capacity and many other conditions. I am going to let Mr. Bruce tell my story in his own words. "The average father and mother are morally obtuse and indifferent, and at times even openly and unreservedly licentious." As a husband he "sees no immorality in doing what nature prompts him to do, whether he thus encroaches upon the absolute rights of others or not,"—"intrigue is one of the few amusements which they have to quicken their lives"—"gallantry on the part of the females before marriage, whether it has its consummation in natural children or not, cannot be said to jar upon the sensibilities of the men in general"—"when driven he can be *confidently* relied upon as a servant, if *he is not too much exposed* to temptation." Does not the *if* destroy the confidence?—"The *innocence of his immorality* conciliate the good will and soften the spirit of condemnation of the master"—"the reluctance of the whites to enter into the general social life of the negro is due in some measures to the attitude of the negroes themselves"—"he is without political experience, without moral or intellectual strength, and without property"—"the most confirmed criminal habit of the plantation negro is petit larceny;" "it is very rare that he seeks to kill a white man;" relative to such crimes as murder, rape and arson, there can be no prospect of an advance until the moral tone of the whole race has been elevated" "Freedom has not apparently changed the religious or superstitious nature of the negroes. They possess the same "union of devoutness and immorality in their conduct" as before. So it is with their moral and mental characteristics "In the general phases of his mental disposition we discover that likeness to a child which confronts us at every step of our inquiry"—"the agricultural

negro laborer," since the late war, is inferior in steadiness, even under supervision to the laborer who was once habituated to the restraints of slavery"—"as laborers, they are very inexpert, because the necessary discipline cannot be enforced"—"In fact, it may be said of all the laborers with much more truth than of the house servants, that they cannot be relied upon to perform any task which would be either dangerous or fatal to themselves or to the interest of their employers, if this showed that they were lacking in vigilance, prudence, or self-possession." Might not this maxim apply equally to white men? They have the happy faculty "in the midst of the lowest circumstances, of living in a state of complacency"—"the spirit of wastefulness in his general affairs takes in the course of his daily life the form of destructiveness"—"with these unhappy qualities it would be impossible for laborers to improve their condition" "The negroes in the rural communities are fast merging in the original type, *which signifies a decline in the number of mulattoes.*" The tendency of the race is to revert to his original African ancestry in all his characteristics, and this reversion will make him a dangerous political factor. "Every circumstance surrounding the negroes in the present age seems to "point directly to his further moral decadence"—"all search for some means of completely arresting the moral decline of the negro seems to be in vain." One paragraph descriptive of their superstitious natures I have reserved for the last. "They discover signs on every side that portend extreme calamity; the smallest and most insignificant objects are invested with a profound meaning; things weak and trivial in themselves are symbols of a power as *diffusive as the universe* and *unscrupulous as hell.*" Not possessing a clear idea how the universe can be diffusive, or hell unscrupulous, no explanation will be advanced. Such indeed, is the lugubrious,





even terrible picture which Mr. Bruce has drawn of this degraded creation of the Creator. Close connection with the white race reduced him to this condition, and according to Mr. Bruce a closer connection will ameliorate and in time save him. The facts may be true as he has stated them, but even should they be, I cannot accept his conclusions. I do not believe that freedom *reduces* man in his political, mental, or moral conditions as compared with other men who are held in slavery, and yet this conclusion seems to be irresistible from his premises. Mr. Bruce's book appears among the series, *Questions of the Day*, published by the Putnams.

The Pyramid of Cheops is a high old edifice, but it can't see the top of the Washington Monument. The Cologne Cathedral, too, is of an aspiring disposition, but it can't look down on the aluminum point of the Washington Monument. In fact, nothing else, save only the Eiffel tower just erected at Paris, can look over the top of this magnificent column. From the beginning of the building, 1848, to the finishing thereof in 1885, there were thirty-seven years; but from 1855 to 1878 no labor was expended upon it. In 1878 it was put in charge of Colonel Thomas Lincoln Casey, U. S. A., of the Engineers, to be finished, and he finished it in seven years. Colonel Casey is a Rhode Islander, a gentleman and a scholar. Some of these facts have been told in a fine book just published by the Putnams, entitled the *Story of the City of Washington*, written by Mr. C. B. Todd. This book is the second in a new series recently begun by the Putnams under the general title, the *Great Cities of the Republic*. In the matter of size and appearance, the volumes of this new series resembles the former series of the *Story of the Nations* by the same publishers. The city of Washington was no random growth, like New York, or Chicago, or London, or Rome; it was a deliberate creation. A

place was selected, and a plan devised by engineers was made before a pick or a spade was struck into the earth; sites for capitol, public buildings, public squares, monuments, armories, and all the requisites of a great city were laid down while the tract was a wilderness. This was done in 1790; and the wonderful thing about it was, that the men who designed it had sufficient development of brain to make the plan upon a scope so large that as the nation grew the city could keep on with the same magnificent pace. But it was the day of great things. They made the American Constitution in those days. Great men have grown here since, but none greater than those founders of the Republic. Mr. Todd's book deals not only with the historic city but it deals also with the modern city. A very large part of the book is taken up with the period of the war. This begins with the debates in Congress, touching the greatest only, from Webster and Hayne down, the advent of Lincoln, then some details of the war in the immediate neighborhood, and then the marching home, and, by the Eternal! it is a history of which any people might well be proud; like the works of the founders, it was done upon a grand scale. Elaborate accounts are given of the public buildings from the President's House and the Capitol down to many of the minor buildings. All these accounts are illustrated with engravings. Among these engravings there is one of the splendid bronze door at the main entrance to the Capitol. This door is massive in size and form; it is in fact two doors, in each of which are four tableaux in relief, and both surmounted by a hemicycle, and all illustrative of the life of Columbus. It was a grand thought grandly executed, and the sculptor was the same Randolph Rogers who designed the Soldiers and Sailors Monument here in Providence, a work wherein is shown the work of an artist debased to the level of the work of an artisan. It is merely animal,—the





## THE BOOK NOTES.

PROVIDENCE, R. I., JULY 7, 1889.

mind, the spirit, the intellectual, were all omitted. But to return to the book. There is a chapter entitled, Social Life in 1800-1888. Here was the opportunity of the author, and he failed to seize it. He has made selections from half a dozen previous writers, and strung them together with a few necessary words of his own, but the chapter, which should have been one of the best, is one of his worst—still as a whole, I will not find fault with the story. It has been well told. I have referred to the heights of certain towers which I have not given in feet. I will here state them. The Eiffel tower, 1,000 feet; Cologne Cathedral, 511 feet; Pyramid of Cheops, 480; Washington Monument, 555.

Whenever you consider somebody especially contemptible, see to it that the real cause lies not in your own habitation. It is hard for an honest man to suspect, much less catch a thief, hence came the idea of setting a thief to catch a thief.

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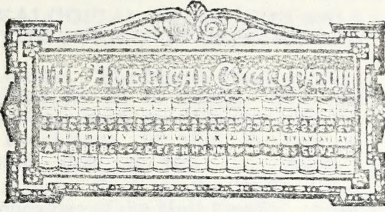


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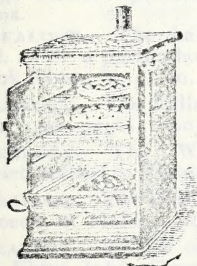
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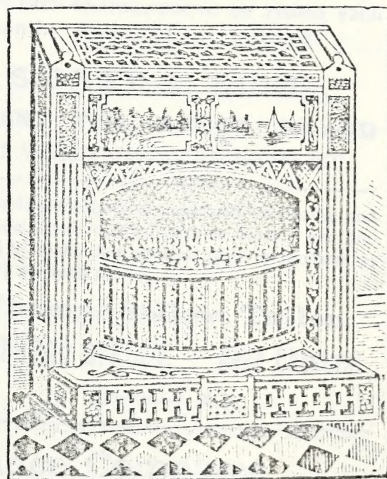
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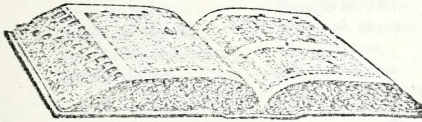


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AN EXAMINATION OF THE CHARGE OF DUPLICITY, BROUGHT BY THE HISTORIAN OF BROWN UNIVERSITY, AGAINST PRESIDENT EZRA STILES, OF YALE COLLEGE, IN THE MATTER OF THE CHARTER FOR B. U.

In two of his publications, to wit, *Manning and Brown University* and the *History of Brown University*, Mr. R. A. Guild has made serious charges of duplicity against the Rev. Ezra Stiles, once (1763) of Newport, but subsequently President of Yale College. These charges relate to the matter of the construction of the charter of Brown University. It is stated in effect, (*Manning and Brown*, p. 43.) that at a meeting 12th Oct., 1762, the Baptists in Philadelphia resolved upon an attempt to establish a Baptist college in the colony of Rhode Island. Mr. Guild gives the reason for selecting Rhode Island for this movement (*Manning and Brown* p. 42,) "because the Baptists in this government have always had much power in their hands, both legislative and executive. Their Governors, Deputy Governors, Judges, Assemblymen, &c., &c., have been chiefly of that denomination." For the first statement Mr. Guild cites *Backus*, but without a particular reference. For the second statement he cites the Rev. Morgan Edwards. He then states (*Manning and Brown*, p. 47.) several gentlemen of the Baptist denomination met in Newport, in July, 1763, at the Deputy Governor's house, and appointed two of their number to draw a charter. The said two selected gentlemen, pleading

unskilfulness touching an affair of this kind, requested that their trusty friend, the Rev. Ezra (since, Dr.,) Stiles, might be solicited to assist them. To this, Manning, who is supposed to be making this statement, objected as being unwilling to give the Doctor trouble about an affair of other people; but the Baptist gentlemen urged that his (Stiles's) love of learning and *Catholicism* would induce him readily to give his assistance. So the Baptist gentlemen employed Mr. Stiles to draft a charter for their Baptist college, he being a Presbyterian. For these statements Mr. Guild cites Manning's *Narrative*.

The singular use by Manning, in this alleged narrative, of the word *Catholicism* is curiously suggestive. Mr. Stiles had previously used it in stating his idea. He wished to found a *Catholic* college.

The charter was drawn and taken to the General Assembly and presented 4th August, 1763. It was presented in the House of Representatives. A member from Providence, Daniel Jenckes, whom Mr. Guild styles the "*Hon.* Daniel Jenckes Esq.", a member of the Baptist church for forty-eight years," arose and asked its postponement until the afternoon, on the ground that he had understood that the college was sought by the Baptists, whereas in this document the main power was vested in twelve fellows, eight of whom were to be Presbyterians. In the afternoon, the same writer states, "I had influence enough to stop proceedings also. Before the breaking up of the Assembly, the House at my request directed the





Speaker to deliver the charter to me," (*i. e.* to Daniel Jenckes.) That is the last that was known of that document for nearly a hundred years. The writer of the narrative relates that it was loaned to several prominent gentlemen, but never could be found, although public notices were posted in the town of Providence requesting its return. A hundred years later, in 1865, it re-appeared. Mr. Guild says, (*Hist. B. U., p. 128*), "For generations it slept among the old papers of the church over which Dr. Stiles was pastor, then it found its way into the hands of the Rev. Dr. William B. Sprague," &c. For the Jenckes statements, Mr. Guild cites a document which he styles *A History of the College Charter by Judge Jenckes*, (*Hist. B. U., p. 126*.) Certainly an imposing authority.

Let me examine so far these statements. First, as to the meeting 12th Oct., 1762 Mr. Guild says, (*Manning and Brown, p. 43*), "at this meeting, says Backus, the Association obtained such an acquaintance with the affairs of Rhode Island as to bring themselves to an apprehension that it was practicable and expedient to erect a college in the colony of Rhode Island under the chief direction of the Baptists."

Mr. Backus makes no mention of such a date. Mr. Guild has interpolated it, and it is of essential importance. Mr. Guild has also changed Mr. Backus, from "our affairs" to read "the affairs of Rhode Island," which Backus did not mean. For the proof see (*Backus, v. 2. 1784, p. 235*.)

*Manning's Narrative*, and the document cited by him as the *History of the College Charter by Judge Jenckes*, appear only in a manuscript supposed to have been written by the Rev. Morgan Edwards. There is absolutely nothing to show that either Manning or Jenckes wrote or ever saw them. They are simply what Edwards says *these gentlemen said*, and hence rest only on Edwards.

It is not necessary to inquire concern-

ing Mr. Manning. He was the first President of the Rhode Island College.

Concerning Judge Jenckes, Mr. Guild says (*Hist. B. U. p. 126*), "He was for forty years a member of the General Assembly, and for nearly thirty years Chief Justice of the Providence County Court." His title as a judge was Chief Justice of the inferior Court of Common Pleas and General Sessions of the Peace for the *County of Providence*. There were five judges to each county, and hence five such chief justices in the State. The jurisdiction was the lowest of the times. The judges were not lawyers nor learned men. They were generally farmers or men engaged in other similar pursuits.

In the statement alleged to be "a history" by Mr. Jenckes, it is stated that "the House at my request directed the Speaker to deliver the charter to me." The original record does not substantiate this statement. It is not so recorded. The receipt of the petition and charter, August 4, is recorded, but nothing more.

Further, in this alleged statement, it is stated that "when the next General Assembly met the second charter was presented." The original record does not substantiate this statement. It is not so recorded.

There was a session in October, 1763, and another in January, 1764, but nothing further is recorded concerning a charter until the February session, 1764.

For the loss or suppression of the charter, according to this alleged statement, Daniel Jenckes (for forty-eight years a Baptist) is alone responsible. He says he took it, (*Hist. B. U. p. 127*), "showed it to many," others borrowed it. "Ephraim Bowen borrowed it last, lent it to Samuel Nightingale," &c. So runs the story; and a hundred years later it turns up with Mr. Stiles's memorandum on it. Who sent it back to Mr. Stiles? Was it suppressed by its alleged friends the Presbyterians, or by its enemies the Baptists? It disappeared in August, 1763, within





four days after its introduction. In February following another charter is enacted. A comparison of the two documents discloses the fact of similarity. Mr. Guild says, (*Manning and Brown*, p. 53,) "It (comparison) shows also how much the University is indebted to Dr. Stiles for the phraseology of the instrument." The Baptists' or those in their interests had taken the original charter, suppressed it, copied it, interpolated into it their own sect as the rulers, and as a Baptist General Assembly, (*Manning and Brown*, p. 42,) enacted it into a law, and their successors have accused President Stiles of duplicity. If the alleged story by Jenckes is true, how is the exact repetition of language in the two drafts accounted for? Dr. Stiles's exact language was used. If his draft was actually lost, how was this feat accomplished? See the two documents in parallel columns in *Manning and Brown*, p. 465. It must not be forgotten that these changes were all in favor of Baptists, which party Mr. Guild alleges was strong in the Assembly.

The fact being as stated by Mr. Guild, that the political control of the General Assembly was in the Baptist sect, and that the Baptists held their meeting at the house of the Deputy Governor, John Gardiner, ex-officio member of the Senate, and before whom the charter must certainly come, and that Mr. Stiles had been employed by the Baptist gentlemen to assist them, and that one of these Baptist gentlemen on the committee with him to draw the charter, was Mr. Josias Lyndon, at the very time Clerk of the House of Representatives, into which body the charter was introduced, argues on the part of Mr. Stiles a degree of sapient stupidity which is positively incredible.

Now, whereon rests all this labored argument? Mr. Guild cites Judge Jenckes and Manning. These gentlemen are herein shown to be only the Rev. Morgan Edwards. Mr. Guild cites Backus, but Backus only cites Morgan Edwards.

Mr. Guild cites Judge Staples, but Judge Staples only copied Morgan Edwards. It all rests then on Morgan Edwards. Who was this individual? Let Mr. Guild himself answer.

Mr. Edwards was born in Wales, (*Manning and Brown*, p. 43,) bred an Episcopalian, but embracing Baptist sentiments, entered upon the work of the Christian ministry in his 16th year. (Same p. 44). Became pastor of a Baptist church in Philadelphia. In 1770 he preached his own funeral sermon, "on the supposition that 'he was to die on a particular day.'" The event not taking place, his relations with his church, "were not entirely harmonious" and "his reputation was seriously injured." But in addition, Mr. Guild states that he "indulged occasionally in the excessive use of intoxicating drinks," (*Manning and Brown*, p. 44.) He was deprived of his office and allowed only occasionally to preach.

Such was the man, and such his condition at the very time, 1771-2, when his supposed materials were written. This document is now in the library of the R. I. Historical Society. It was reprinted in the 6th volume of the collections of that society, but as there printed is so full of errors and corruptions as to be a positive literary curiosity. See (BOOK NOTES, vol. 3, p. 13.)

For all these facts Mr. Guild is indebted to Sprague's *Annals of the Baptist Pulpit* in many instances, even to his actual language; but one fact given in Sprague's *Annals* of the utmost importance Mr. Guild suppresses. It is the date when Morgan Edwards emigrated to Philadelphia. He landed there 23d May, 1761, direct from England. Mr. Sprague also says "that he was justly ranked among the Tories" in the Revolutionary War, and that "owing to his unhappy fall, he never after renewed the active duties of the ministry."

Mr. Backus, the historian of the Baptists, is the authority upon which Mr.





Guild always delights to fall back, and he had, nearly eighty years before Mr. Guild stated many of these things, Him then let me examine. His work is in three volume. It is chronological in arrangement. The first volume covers the period from the creation to 1690. The second volume, the period 1690-1784. The third volume, 1783-1796. Hence, the history of the founding of this Baptist college must appear in volume second, and there it is. This volume published in 1784 gives (p. 236) in the order of time, a history of the obtaining of the charter. In it occur these words: "and notwithstanding secret contrivances and some open attempts against it, an ample charter was granted, &c." That is all that Mr. Backus relates of these religious-political intrigues. But he comes again to it in his third volume, published in 1796, entirely out of chronological order. Why did he do this? He then, without mentioning names, states the case much less verbosely than Mr. Guild has done, but evidently drawn from this Morgan Edwards manuscript; but singularly enough, Mr. Backus makes no mention, so far as I have discovered, in either of his volumes of Mr. Edwards in connection with the college.

Mr. Daniel Jenckes died 7th July, 1774, James Manning died 29th July, 1791. Rev. Morgan Edwards died 28th January, 1795. The single individual remaining alive, whose personal reputation would be affected by the publication, was President Stiles, and he died 12th May, 1795. In 1796, Mr. Backus published his book. President Stiles was no longer here to answer. Had Mr. Backus published the statement in 1784, in his chronological sequence, possibly Mr. Stiles might have had something to say. It is clear that from some reason Mr. Backus suppressed in 1784, that which in 1796 he published; and which from every just consideration of historical integrity he was bound to publish at the former

period at its proper place in his chronological narrative.

The earliest date fixed by Mr. Guild of any mention even, of a college is 12th Oct. 1762. This date is his own invention, for he cites Backus, and it is not there to be found. (*Manning and Brown*, p. 43, and *Backus*, (1784) vol. 2 p., 235). The next earliest date is in the manuscript attributed by Edwards to Manning, wherein it is stated, "in the month of July, 1763, we arrived at Newport and made a "motion relative to a seminary of polite literature." The earliest date mentioned by Backus is *July 1763*, a date which he took from Edwards, so that neither corroborates the other. If this date could be proved by other authority than by Edwards, it would be of no value, for the reason that there is a letter among the Stiles papers at New Haven, written by the Rev. Chauncey Whittlesey, of New Haven, to Dr. Stiles, and dated 20th January, 1762, in which the writer says: "The week before last I sent you the copy of Yale College charter. \* \* \* Should you make any progress in the affair of a college, should be glad to hear of it." This proves that in the year 1761, Dr. Stiles had projected the idea of a college in Rhode Island, and probably before Morgan Edwards landed in Philadelphia, which as previously stated, was 23d May, 1761. But even allowing that Edwards had actually landed before Dr. Stiles first conceived the idea, it is preposterous to suppose he could have in this brief time, acquired sufficient knowledge of American politics in various colonies, to know in which one the Baptist political chances were best.

Concerning these statements by Edwards and those which he (Edwards) attributes to Manning and Jenckes, Mr. Guild says, (*Hist. B. U. p. 130.*) "The foregoing statements of Edwards, Manning and Jenckes respecting the origin of the college and the history of the charter, are fully established and confirmed by





the historian Backus, whose accuracy we believe has never been called in question," Unfortunately, there is scarcely a word of truth in these statements. Mr. Backus nowhere "establishes or confirms" them; he does not even mention them by name. He mentions some things which he evidently took from them, but this in no wise sustains them; as a matter of fact he uses them to sustain him; and they give to Backus no more strength than they give to Guild, which is none at all, for they all rest finally on Edwards, and on Edwards alone. They are all simply what Edwards said somebody else said, which is not evidence, and moreover, when compared with original records, are seriously untrue.

From these facts it is clear that the history of the Charter of Brown University as related by Mr. Guild is honeycombed with error. In fact, it might be safely asserted that it is the very reverse of the truth. In the place of duplicity on the part of Stiles, there was political intrigue in the Assembly on the part of the Baptists,—they having political control in that body,—and instead of being the originators of the plan, in July, 1763, it is shown to have been formulated by Stiles two years before that time. A Baptist (Jenckes) abstracted the charter from the files of the House, a Baptist from Philadelphia *re-modeled* it, (*Manning and Brown, p. 50.*) the wording of which proves that the original draft was then before him and a Baptist General Assembly enacted it. Stiles, instead of being the robber, was the party who was robbed.

We are asked to believe that a committee of Baptists having in charge the construction of a charter and having employed Dr. Stiles to draft it for them, *did not even examine it*, nor was his duplicity discovered, until by accident, as it is alleged by Daniel Jenckes as it came up for action. Is it probable that this committee of Baptists would permit the charter to be presented by those not in the undertaking, without looking at it? The story does not even approach probability; it is impossible that it is true.

## THE BOOK NOTES.

PROVIDENCE, R. I., JULY 20. 1889.

We made cloth for shirts, and as everybody wore a shirt it occurred to us, that if we could get Congress to make a law prohibiting entirely, or even partially, the bringing into the country of cloths made by others, that we could make money by the operation. There was something too arbitrary in *prohibition outright*, so we had it applied by means of a duty, or tax, then we could say, that as no cloths came in so nobody was taxed; and the fools actually believed us and do to this day. P. S. This paragraph has no application to a Rhode Island cotton cloth manufacturer, not one of whom would contribute money to elect men to Congress, who would wrench the law making power for the individual gain of those who bought them into the position.

The Plymouth Pulpit sermons 1887-9, delivered by the Rev. Dr. Lyman Abbott, are soon to be published by Fords, Howard & Hulbert, of New York; the first subject of the first sermon is the *Great Leader*, Henry Ward Beecher.

Admirers of Dr. Amelia B. Edwards will be glad to learn that her "Thousand Miles Up the Nile" is again in the market, and so once more obtainable. This book, it will be remembered, is a narrative of her first visit to Egypt—a visit which marked the beginning of her Egyptological studies. When first published by the Longmans ten years back, its cost was so high as to be all but prohibitory to the general reader, but last autumn the Routledges assumed its publication and issued it in a revised (though unabridged) form and at a more reasonable price (\$2.50,) the wisdom of which course became immediately manifest in the speedy exhaustion of the edition.





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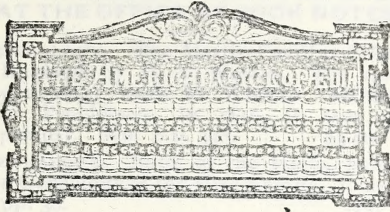
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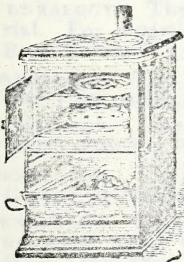
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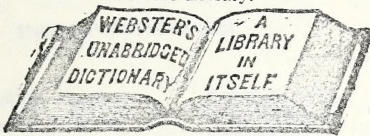
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Vol. 6.  
No. 16.

AN EXAMINATION OF SOME OF THE ALLEGED FACTS AND OPINIONS OF MR. JOHN FISKE, CONCERNING MR. SAMUEL GORTON, THE FOUNDER OF WARWICK.

Mr. John Fiske was a professor of history at Harvard University. He is the author of many books. These books are written in a style so lucid, so bright, so pleasant to read, that they become at once almost seductive. They so beguile the fancy that one almost forgets to reason as he reads, and like the songs of the sirens, in order to escape the dangers of their delightful melodies one must stop his ears with wax or close his eyes with scales, or, like Odysseus, lash himself to the mast as he floats along. Mr. Fiske's latest book is entitled the *Beginnings of New England*. As its title indicates it deals with the foundations of the colonies and with the principles underlying the foundations. Thus he comes to Rhode Island, and so to Samuel Gorton and the Warwick settlers. Of all the men who settled the lands, which subsequently became the State of Rhode Island, not one suffered more severely, nor more unfairly at the hands of the neighboring colonies, and especially of the Massachusetts colony, than did this honest, Englishman, Samuel Gorton. Failing in consequence of the specific orders of the English Government in their efforts to exterminate Mr. Gorton with gunpowder, the people of the Massachusetts Bay Colony relegated the matter to their historical writers, and for two centuries these gentlemen have,

with few exceptions, done their level best to damn poor Gorton to everlasting infamy. On the publication of Mr. Fiske's book, I was, for these reasons, curious to observe how Mr. Gorton had been treated. I know of no good reason why I am bound to accept the conclusions of any man in matters of history, unless it can be demonstrated that his statement rests upon a substratum of fact, and that his conclusions are reached by accurate logical processes. So far as Mr. Fiske's book relates to Mr. Samuel Gorton, I do not think it so rests, or is so reasoned, and I propose giving my reasons for this opinion. He says, (p. 167) "in 1641, we find thirteen leading citizens of Providence, headed by William Arnold, sending a memorial to Boston asking for assistance and counsel in regard to this disturber (Gorton) of the peace." BOOK NOTES begs to suggest that not only did William Arnold *not* head the list of these men, but that his name is *not upon the memorial at all*. As Mr. Fiske pronounces the signers of this memorial "leading citizens of Providence," BOOK NOTES presents their names, and respectfully asks Mr. Fiske to point out which are "leading." Here they are:

William Field	William Harris
William Carpenter	William Wickendon
Williams Reynolds	Thomas Harris
Hugh Bewitt	Joshua Winsor
Benedict Arnold	William Man
William W. Hunkings	Robert R. West
	his
Thomas	x Hopkins
	mark





It would scarcely be possible to select among these early settlers a list of thirteen men, less worthy of the designation, "leading citizens." With three exceptions they are unknown to fame. Mr. Fiske then (same page) proceeds to give specimens of Mr. Arnold's argument in this appeal. These are his words: "He simply says that Gorton and his company 'are not fit persons to be received and made members of a body in so weak a state as our town is in at present,' and he adds, 'there is no state but in the first place will seek to preserve its own safety and peace.'" It is shown (R. I. Hist. Col. 2 p. 193) that William Arnold's name was not upon the memorial, and it is now affirmed that these alleged words are *not in it*. That Mr. Arnold used such words is not denied, but he used them upon another and entirely different occasion. Mr. Fiske then proceeds to say that Massachusetts "could not presume to meddle with the affair, unless she could have permanent jurisdiction over Pawtuxet,"—(p. 167,) and he further says, "whatever might be the abstract merits of Gorton's opinions, (and that they possessed merits, Mr. Fiske has previously in p. 164 admitted,) his conduct was politically dangerous; and accordingly the jurisdiction over Pawtuxet was formally conceded to Massachusetts."—p. 168. Finding that he could not dwell in peace in any of the colonies, Gorton had quickly left them all, bought new and unclaimed lands direct from the Indians, upon which not a white man dwelt, and on them he lived or tried to live in peace; he attacked nobody, he molested nobody, and yet such acts, and they are purely historical, Mr. Fiske declares are "*politically dangerous*." But let us proceed a step further. He says "Pawtuxet was *formally conceded* to Massachusetts." Who conceded it? and what was it? and what is a formal cession of the jurisdiction of territory? First let me state what was done. Mr. Winthrop shall be my authority."

At this court *four* of *Providence* (not of Pawtuxet) who would not consort with Gorton and that company, and therefore were continually injured and molested by them, came and offered themselves and their lands etc. to us and were accepted under our government and protection." The names of these four *conceders* are given in a foot note from the Records to wit. William Arnold, and his son, Benedict Arnold, Robert Coale and William Carpenter. (*Savage's Winthrop, 1853, v. 2. p. 102.*) These four persons were citizens of *Providence*, Winthrop says so; their lands laid along the north bank of the Pawtuxet river, and lay there still; every foot of this land came in the deed of Miantinomi under the first purchase made by Roger Williams, and was at the time of this session of jurisdiction, held by the original proprietors of whom there were thirteen, and by those whom these proprietors had admitted under the deed of Roger Williams given in 1638. Of the four *conceders* of the jurisdiction, *three* only were among these first proprietors. Now how could three men cede the jurisdiction of a territory held by thirteen men without the consent of the other ten, a consent which they neither asked, nor ever received? Does the unauthorized act of a few disgruntled citizens cede the jurisdiction of territory in spite of the wishes or rights of their joint tenants? Can a handful of Cambridge citizens hand over the jurisdiction of Harvard College to the State of Maine? and yet that would be just as reasonable as this proposition by Mr. Fiske. But did Massachusetts ever attempt jurisdiction over this territory which Mr. Fiske declares was "*formally conceded*" to her; this portion of the town of Providence? Never! It lay wholly along the north bank of the Pawtuxet river, her whole attempt at jurisdiction was along the *south* bank, and thence she sent her soldiers to subdue Mr. Gorton. The question with her was the acquisition of more





lând, and they came within an ace of hanging Mr. Gorton in order to get it. Mr. Winthrop has told the truth concerning the motives of Massachusetts. She did it "to draw in the rest of these parts," and because "the place was likely to be of use to us," and likewise "for an outlet into the Narragansett Bay." (*Savage's Winthrop*, 1853, v. 2. p. 102.) Every virtuous motive is ascribed by Mr. Fiske to Massachusetts, save only these genuine mercenary ones; these he does not mention. And this is the way in which these Massachusetts gentlemen have written what they call history for two centuries. Evidently, they think that fiction, if repeated often enough and for a sufficient period of time, will, in the end, become historic truth. The truth is, that the trouble with Gorton, so far as Showomet was concerned, was all induced and fomented by William Arnold. The blood of a traitor flowed in his veins; he was continually in correspondence with the Massachusetts authorities, and "humblie desiring that my name may be concealed," and in the same letter attacking these peaceful men on the ground, that "some of them of Showomet cryeth out much against them, which putteth people to death for witches," and hence were, as Mr. Fiske has written, "politically dangerous." (*Hazard's State Papers*, v. 1. p. 556.) Massachusetts undertook to avail herself of the traitorous proclivities of this man, William Arnold, just as the British did on another occasion with Benedict Arnold, and upon still another occasion with Jonathan Arnold. (*Madison Papers*, 1840, v. 1., pp. 206-209-281)

The first action under this jurisdiction by Massachusetts was the sending of an armed force under Captain Cooke with one Mr. Richard Calicutt, "with commission to seize on the cattle of Gorton's company," "The said Calicutt, when he had gotten many of their cattle aforesaid," sold and delivered of the same unto your petitioner nine head in part payment for

the entertainment by your petitioner (William Arnold) of Capt. Cooke and his company. For these same cattle Arnold was subsequently sued and judgment recovered in the Rhode Island courts. John Warner compelled Arnold to pay £4, 17s. 6d. with all costs and charges for one of the calves so sold by Calicutt. John Greene brought suit against Arnold, recovered great costs and damages from your petitioner, for three calves and their increase for six years. Another suit brought against Arnold cost him a verdict of £140; this, however, he subsequently got reduced to £60. Still another suit was brought against Arnold for assisting the Massachusetts troops in driving off Greene's cattle to the number of fourteen head, and judgment was recovered in £10 and paid. Now what was the force of the jurisdiction which Mr. Fiske says was "formally conceded to Massachusetts"? There is no guess work about this; it is all a matter of record, (*R. I. Hist. Col.* 2, p. 207,) where can be seen Arnold's petition to Massachusetts asking for reimbursement. Arnold was a citizen of Providence, which was a town; he had equal rights with the other men. A compact had been entered into that a majority should govern in all civil things. Arnold was a party to this compact. He then undertakes to transfer a portion of the town, in its jurisdiction, to Massachusetts, and this Professor of History tells us it was "formally conceded." On the part of Arnold it was downright treachery, and in the end it cost him dearly, and he was obliged to ask Massachusetts to release, and that colony went through the farce of undoing that which had never been done. By this first act of jurisdiction on the part of Massachusetts, not only were the cattle of the settlers (eighty head) seized, but the men were carried in irons to Boston, and the women and children driven in mid winter to the woods and the wigwams of the Indians for shelter.





Mr. Fiske lays down the proposition that "whatever might be the abstract merits of Gorton's opinions, his conduct was politically dangerous." If an opinion which is not founded in truth possesses in the long run no danger,—does an opinion which is founded in truth possess elements of danger? Here was a little cluster of twenty-five souls, men, women and children, which this writer says was politically dangerous to a neighboring colony, numbering upward of 15,000 people. How can it be shown that this little cluster of people, alone by themselves, in a wilderness, remote from Massachusetts, a colony which not one of them could enter save at the risk of a halter,—how can it be shown, I repeat, that it was a menace to the government of Massachusetts, or anybody else? The facts which I have narrated, and which Mr. Fiske suppresses, show that instead of their being "politically dangerous," Massachusetts was physically dangerous. The end was, that neither Gorton, nor Pawtuxet, nor Showomet, were extinguished. Massachusetts did not get their lands, yet Massachusetts continued to exist, she even languishes to this day. Now what became of the "politically dangerous" element which Mr. Fiske says existed?

Concerning the barbarous murder of Miantinomi, by order of Massachusetts clergymen, and performed under their specific inspection, Mr. Fiske thus writes: "He (Miantinomi) was sent back to Hartford (from Boston) to be slain by Uncas, but two messengers accompanied to see that no tortures were inflicted."—*p.* 170. This was the decree of "a synod of forty or fifty clergymen."—*p.* 170. This decision was not disclosed to the victim. "A select band of Mohegan warriors journeyed through the forest with the prisoner, and the two Englishmen \* \* at a signal from Uncas, the warrior walking behind Miantinomi silently lifted his tomahawk and sank it into the brain of

the victim."—*p.* 171. Under the inspection of those two Massachusetts clergymen, or their representatives, Uncas then "cut a warm slice from the shoulder (of Miantinomi) and greedily devoured it."—*p.* 171. And this transaction Mr. Fiske describes (*p.* 169) thus: "Meanwhile the unfortunate Miantinomi *had rushed upon his doom.*" There are in this account two words used by Mr. Fiske which destroy utterly the whole of his sophistical argument. They are his description of Miantinomi as an "unfortunate victim." A victim is "a person or thing destroyed or sacrificed in the pursuit of an object," or "a living being sacrificed," or "a living creature destroyed, or suffering grievous injury from another," and that is precisely the position in which Miantinomi stood. According to this new definition of things by Mr. Fiske, when a man at night, going peacefully to his home, is approached in a stealthy manner from behind and struck dead by a single blow, and without the slightest warning, he (the victim) may be said to "*have rushed upon his doom.*" With all deference, I can't see it in just that light. It has been supposed that the people of this age have at last reached a point when they can, so far as matters two hundred years ago are concerned, venture to speak the truth in matters of history, but this tale does not sustain that supposition.

I propose examining one more point in Mr. Fiske's account. It relates to the return of Mr. Gorton from England with the Orders of the Commissioners of Foreign Plantations. Mr. Fiske says, (*p.* 174.) "He (Gorton) returned to Boston with an order to the Government to allow him to pass unmolested through Massachusetts and hereafter to *protect him in the possession of Showomet.*" The "protecting" injunction in this order Mr. Fiske says "Massachusetts flatly and doggedly refused to obey."—*p.* 174. This order can be seen in Winthrop's History, Savage's edition, 1853. v. 2. p. 342. It does order





Massachusetts to give these men safe transit, but there is *not a word* in it which can be construed into a direction to assist Gorton *to protect his possessions* in Showomet. Massachusetts was simply to let those people alone. These are some of the words of the order: "We find withal that the tract of land called Narragansett Bay \* \* is wholly without the bounds of the Massachusetts patent," and the order proceeds: "We require you to permit and suffer the petitioner and all the late inhabitants of Narragansett Bay \* \* freely and quietly to live and plant upon Showomet and such other parts \* \* without extending your jurisdiction to any part thereof, or otherwise disquieting them in their consciences or civil peace"; and the Earl of Warwick closes the order with this crisp sentence: "We shall only add, that to these orders of ours we shall expect a conformity." and Massachusetts wriggled, but conformed. It is quite clear that the views of the Earl of Warwick and of the Commissioners for Foreign Plantations, concerning the power of three citizens of a town, they being but the barest minority to cede the jurisdiction thereof to another government did not coincide with the views of Mr. Fiske, or, that these few helpless men and women were not nearly so "politically dangerous" as Mr. Fiske declares that they were. I have not exhausted the subject; there are other points upon which I might well have touched, and to which I may come on some other occasion. Upon another occasion, when I published some matters in defence of Mr. Gorton, a very eminent critic remarked, "Why forever keep these things alive?" I reply, "Who keeps them alive?" Just so long as men high in position see fit to keep on reiterating these abominable things, and lending the weight of their official positions to the enforcement of their untruthfulness, just so long there will be some one here in Rhode Island to answer.

## THE BOOK NOTES.

PROVIDENCE, R. I., AUGUST 3, 1889.

The Tract announced some time since as being in process of construction is now nearly ready for publication. It will be the first in the new (Second) series of Rhode Island Historical Tracts. The subject is, *An Inquiry concerning the Origin of the clause in the Laws of Rhode Island, 1717-1783, disfranchising Roman Catholics*. It is written by Sidney S. Rider. All doubt concerning the origin of the law will be swept away, its precise date will be given, the founders of the Colony will be relieved from any imputation of weakening in the matter of liberty of conscience. Absolute liberty of conscience will be shown never to have been denied to a Roman Catholic, or to anybody else. No effort has been spared to make the study exhaustive, and the writer indulges in the hope that his Tract will put an end to the innuendoes which have so long been thrown at the Founders of Rhode Island. Two hundred and fifty copies will be the limit of the edition, and those who wish copies are urged to send their addresses.

A bit of evidence accidentally omitted from the article in the last BOOK NOTES concerning the Brown University Charter may here be introduced. Mr. Guild says that the project of a college in Rhode Island arose at a meeting of the Baptist Association, 12th Oct., 1762—an *interpolated date*. Mr. Backus says "Manning was esteemed a suitable leader in this important work." President Sears reproduced in his Centennial address, p. 74, a letter written by the Rev. Oliver Hart, written from Charleston, S. C., bearing date June 20th, 1763, in which Hart sends Manning a call to Charleston and urged him very strongly to settle in the South. If the statements by Guild and Manning are true, how was it that a man whom Mr. Guild pronounces "one of the most prominent Baptist ministers of the South" should not have known all about it? In this same connection a valued correspondent sends BOOK NOTES another correction of Mr. Guild's narrative. He says the Hon. Daniel Jenckes, *Esq.* "was a member of the General Assembly forty years." My correspondent has calculated carefully his (Jenckes's) membership and finds it to be precisely 21 years and 6 months.





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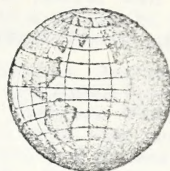
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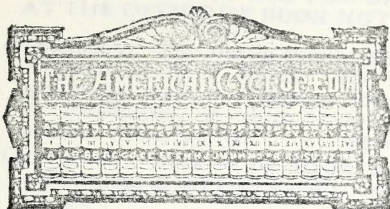
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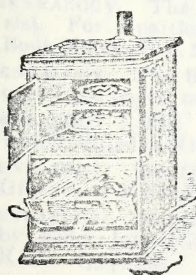
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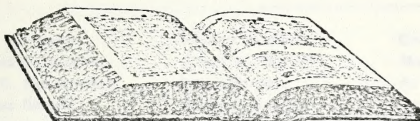


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# BOOK NOTES

HISTORICAL, LITERARY AND CRITICAL.

CONDUCTED BY

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A BELIEF THAT THE REAL BIRTH-PLACE AND PARENTAGE OF ROGER WILLIAMS HAVE AT LAST BEEN DISCOVERED.

The New England Historical and Genealogical Register for July comes laden with a few items of special interest to Rhode Islanders. They relate to the discovery of the parentage and birth-place of Roger Williams. The facts presented seem to rest upon authentic documents, and not upon tradition, and they coincide with other certain well known facts now in our possession. The case seems to rest first upon two hitherto unknown letters of Roger Williams. These letters are owned in London, and are pronounced by experts to be in the autograph of the Founder of Rhode Island. The first, a proposal of marriage to a lady of rank, is without date; the second, written after the lady's declination, bears date 1629. In writing to this lady of his pecuniary situation, he speaks of his expectations "after the death of an aged and loving mother," which shows that his mother was then living in 1629, and it discloses the residence of Williams as being at High Laver in Essex, near where Thomas Hooker dwelt, and may thus explain the ride with Hooker from Sempringham. This ride leads me to note the following opinion of Henry M. Dexter, D. D., in his book, *As to Roger Williams*. He says (p. 3) it is probable that he (Roger Williams) was beneficed in Linconshire, or its neighborhood, and became a nonconformist there. This opinion Mr. Dexter bases upon the

following foot note: "Hubbard says 'in Essex, where he (R. W.) lived'; but Williams himself incidentally alludes (*Blondy Tenent Yet More Blondy*, p. 12,) to a ride with Cotton and Hooker, to and from Sempringham. Cotton was at Boston, and Boston and Sempringham were in Lincolnshire." How does it follow that because R. W. was riding in the county of Lincoln with two men, one of whom, Cotton, was beneficed at Boston in Lincoln, and the other, Hooker, was beneficed in the county of Essex, at Chelmsford, a hundred miles south—how does it follow, I ask, that R. W. was probably "beneficed at Lincolnshire?" The reasoning is altogether too thin. But there is another point brought in by Mr. Dexter on this same page, which makes it appear that the clerical gentlemen skates on thin ice. It is in note 10, thus: "Truly, it was bitter as death to me when Bishop Laud pursued me out of this land." This is a quotation from a letter written by Mr. Williams to Mrs. Sadlier. Mr. Williams left England in December, 1630. Laud had been made Bishop of London in 1628. Williams (not Roger) was the Bishop of Lincoln. If R. W. was then "beneficed in Lincolnshire," as Mr. Dexter says was probable, how came he to be within the jurisdiction of the Bishop of London? At that time Laud had no jurisdiction over Williams (the Bishop of Lincoln.) In 1634 Laud became Archbishop of Canterbury, and then the Bishop of Lincoln came within the jurisdiction of Laud, who began prosecutions against that pre-





late, based upon sundry flimsy pretexts. He was looked upon by Laud and his party as "a creature of the court [who had] become its obstinate enemy, a bishop to [who had] countenance [for] puritans."—*Hume Hist. Eng. V. 4. p. 472.* The learned clergyman has spun his argument so fine that, although under our very eyes, one can't see it. In very truth, the argument is so ridiculous as to be positively laughable; to argue that because R. W. rode in a carriage in Linconshire with Cotton, who was a clergyman in that county, he, Williams, was also a clergyman there, is beneath the dignity of argument, and overthrown at once by the quotation made by the same learned clergyman from Williams, that Laud had persecuted him, which he could not have done if Williams had been under the jurisdiction of the Bishop of Lincoln. This new discovery seems to find here some corroboration which no one has yet pointed out. R. W. was a clergyman at High Laver, in the county Essex. This county was within the diocese of the Bishop of London (Laud); hence R. W. was under the jurisdiction of that prelate, and might have been pursued by Laud, as indeed he says that he was. The circumstances seem to fit the case without wrenching. There is another point just here which I venture to suggest. In the same letter to Mrs. Sadlier, quoted above, Williams uses this language: "When I rode Windsor way to take ship at Bristol and saw Stoke House, where the blessed man (Sir Edward Coke) was, I then durst not acquaint him with my conscience and my flight." Stoke House is on the direct road from London to Windsor, and within fifteen miles from the former place. Hence, when Williams took his departure from England for New England, *he left from London*, and not from Lincolnshire, nor from Wales. This is another circumstance which seems to fit the case.

Mr. Williams also speaks in the first letter of having "a late call to New Eng-

land." These letters led to the discovery of several wills bearing upon the question. There is the will of James Williams, the father of Roger, and Robert, and other children. This will was proved in 1621. Then comes the will of Alice Williams, the wife of James and the mother of Roger, and Robert, and other children. This will was proved in 1634. In it the testatrix says, "I give to my son Roger Williams, *now beyond the seas, ten pounds.*" Mr. Williams came to New England in 1630, and brought a wife, as stated by Mr. Winthrop. That he had a wife and daughter in 1634 is stated by his mother, Alice Williams, in her will. No difficulty exists concerning his age. According to these documents the individual referred to as Roger Williams must have been born at about the time when the founder of Rhode Island was born. The incident related by Mrs. Sadlier concerning his being sent by Coke assumes a new aspect, and will lead inevitably to a more searching examination of the Charter House Records than they have yet received. That lady's statement concerning the boy's knowledge of short-hand is confirmed by Williams himself thus: "Now I, knowing what short-hand could doe as well as most in England from my childhood."—(*George Fox Digged, Narr. Club Ed., p. 131.*) It will be remembered that among the followers of Williams in banishment was a young fellow, a boy named Thomas Angell. This singular fact is now neatly explained by certain pedigrees which show that there was a relationship between the two, and the boy might have been sent out under the care of his relative.

These discoveries were the result of the labors of Mr. H. F. Waters in London, and as they militate against those views set forth from time to time by Mr. Guild of this city, Mr. Waters found it necessary to examine the foundations upon which Mr. Guild's views rested. The result of this examination demonstrates their unsoundness; but as BOOK NOTES





has long since performed the same operation, it is not necessary for it now to perform it over again. In the course of his analysis of Mr. Guild's paper, Mr. Waters makes the following statement: "Since the receipt of Dr. Guild's paper, (5 April, 1889), Mr. J. O. Austin the compiler of the Genealogical Dictionary of Rhode Island, has sent me a bit of information which settles the case of Roger Williams of Gwinear, as every genealogist will admit. It seems that the founder not only alluded to Robert Williams as "brother," but in one instance at least as "mine own brother." No one I suppose would dream of substituting "brother-in-law" for that expression." This fact was first pointed out in the BOOK NOTES in July, 1886, three years since. From that article Mr. Austin derived this bit of information. He should have given credit for it to the BOOK NOTES whence he got it. There is yet to be done a large amount of investigation before absolute demonstration will be reached, but it seems almost beyond doubt that the real trail has at last been struck. Mr. Williams speaks of cases in Chancery in one of his books. Should these cases ever be found they may possibly disclose some particulars concerning his birth, and that they will be found scarcely admits of a doubt. It is a great help for those who search to have some idea as to the place in which to look. The discoveries so far indicate pretty clearly the place, and those who look, animated with the pleasing hope of almost certain success, will advance from step to step with ever increasing vigor. This discovery, if proved to be genuine, will be of much interest in Rhode Island history; not the least of its benefits will be that it will stop a lot of silly speculations. If true, it shows that Roger Williams, the founder of Rhode Island, was the son of James and Alice Williams, and was born *probably* in London, England, and *about* the year 1600. The statements italicised are not yet proved.

A Bank, in the common acceptation of the term, is a creation by the State, incorporated, possessing the combined capital of many people, and authorized by the State to receive money on deposit, and to lend money. Its operations are controlled by a Board of Directors. There are then connected with all banks two classes of individuals,—the lenders of money, who are of course the owners of the bank, and the borrowers of money, who are the patrons of the bank. Security in the placing of loans may be a notion of antiquity; nevertheless, a tracing of it still exists in the minds of some people. These antiquated people seem to have respect for notes which will be paid. Now who knows (save alone Bradstreets) any better than the drawer of a note the real financial strength of this same drawer? He knows that he is perfectly good when he issues the paper, and hence must have arisen the idea that the best security for the lenders of money was to put the business of lending into the hands of the borrowers themselves. Thus we see that the board of directors of nearly every bank is controlled by men who are directly or indirectly borrowers. This must of course be, because the lender believes the borrower knows his own strength. Two borrowers may say to each other, "We are both good, you take my notes in your bank, and I will take your notes in our bank," and hence the beneficence of the money lender is spread abroad over the land through the benevolent labors of the money borrower. It is a good scheme, this giving the control of the banks to the borrowers. But suppose a commission house in Philadelphia sits down. Now a commission house is supposed to make its commissions whether the maker of the goods makes or loses money. Through the help of the name of such a house a manufacturer gets loans by means of "shoving up" his own stock,—a process which, should any dealer on Westminster street pursue, would result in the immediate transmission of his





name by this same Bradstreet, not only to every bank in the city, but by the advertisement of the name of the scalawag in many papers all over the land. The virtue in the first case is represented in the size of the debt. I cannot write that these debts are fabulous in extent; there is something in them far too real for that, but I can say that they are gigantic, and as for their solidity, that they too often possess the baseless fabric of a vision. Here is a mill whose stock was capitalized at —— many times its cost, which, we have been so often told, has made money so fast that its owners scarcely knew how to invest it,—sits down with a debt from three millions to four millions of dollars; the commission house comes along with its little list of from five millions to six millions, and so matters go on,—where they will end Omnipotence only knows. Profits vanish into thin air, just as the waste steam from the mill itself, and men sleep to awake and repeat the operation. The amount of lending power which a borrower who borrows three millions possesses can scarcely be calculated. The *Journal* lays the accident at the doors of the Tariff. The tariff is a law which the *Journal* and all these men purchased, actually purchased with money, the Congress of this Republic to enact, for the object and the sole object of getting out of us a higher price for the things which they make; and now the *Journal* has the assurance to assert that it was this same tariff which destroyed the Riverside mills. Don't the same tariff apply to Fletcher, and the Wanskuck Co., and how many more corporations? There is some other cause at the root of it all; possibly it is in the almost unlimited borrowing capacity of some men brought about by the economical system of getting the borrower himself to make the loans.

I might well in this connection mention the little unpleasantness concerning the Richmond Paper Company. I knew every one of its founders, and they knew me. They are all excellent men, who regard

themselves and were generally regarded as the incarnation of astute commercial wisdom. Well, they founded this magnificent scheme. No incipient financial juvenile was admitted; only frosty headed Cræsus could come in; a thousand dollar fellow was obligingly allowed to pass along on the opposite sidewalk; then he ached to get in, now they ache to get out. Well, they went in, and they went up; and they went in again, and they went up again; and now they are trying to lay the foundation for another go up. They will become in time as famous a commercial failure as a certain bookseller whom they all know. Before this company had made a sheet of paper its end was pointed out to me, with a force of reasoning so clear that it carried conviction along with it. The end came just as my teacher predicted it would come; and it justified the belief that even if these astute commercial solons were bereft of reason, intuition might still have remained to them; but it didn't. Does the *Journal* lay this little unpleasantness also at the door of the Tariff; or does it come because the lenders of money get the borrowers of money to decide on the quality of their own promises to pay.

*The Pawtucket Gazette and Chronicle* of the 9th instant publishes a diary of a visit to Rhode Island made by Mr. William Smith, a representative to Congress from S. C. from 1790 to 1797. Mr. Smith, says that after the adjournment of Congress in August, 1790, he resolved to make a tour of some parts of New York, Massachusetts and Connecticut. That President Washington just then resolved to visit Rhode Island, because of the adoption of the Constitution by that State, and invited Mr. Smith to accompany him. He did so, and this diary, now first published, informs us of the doings of the distinguished party. Walking seems to have been their pet amusement. At Newport the President was escorted to his lodgings; he then took a walk to the





heights, returned; then marched in procession to State House, then dinner; after which the President took another walk around the town. At Providence the President began a walk at nine o'clock that continued until one o'clock, which completely fatigued the company. We walked all around the town, stopped and drank wine and punch at Mr. (John Innes) Clark's, Mr. (John) Brown's, Gov. Turner's, (error for Fenner's,) and Gov. (Jabez) Bowen's. After this march dinner was served in the Town Hall, toasts were drank amid the discharges of cannon. Washington gave the closing toast to the *Town of Providence*, then took his hat and walked down to the wharf, where lay the packet *Hancock*, Captain Brown, and departed for New York, without doubt happy to find that quiet in the delightful sail down the Narragansett which the severity of his few days of exhibition had so well prepared him.

The death of Gov. John Wanton, of Rhode Island, is given by John R. Bartlett in *Rhode Island Historical Tract No. 3*, as having taken place May 5, 1742. Drake, in the *Dictionary of Biography*, gives the date as July 11, 1741. In the *Rhode Island Manuals* it is stated that Mr. Wanton was Governor from May, 1734, to July 5, 1740, and in a foot note, that he died in office. This cannot be construed otherwise than that he died on July 5, his term ending with his death. There was a session of the General Assembly on the third Tuesday in June, 1740. By the Record it appears that Gov. Wanton was present. There was subsequently, July 15, 1740, a session in which this is a record of the first business: "Voted that the Hon. Richard Ward, Esq., be chosen Governor of the Colony in the room of the Hon. John Wanton, Esq., late Governor, deceased." Both Bartlett and Drake are in error, but Mr. Bartlett in the same R. I. Hist. Tract, No. 3, p. 60, makes another misstatement. He says, "He (Gov. John Wanton) was laid in the Coddington burial ground, where a marble monument marks his resting place." This is erroneous in two points: the individual was not laid in the Coddington ground, and there is no marble monument.

## THE BOOK NOTES.

PROVIDENCE, R. I., AUGUST 17, 1889.

Bruce, the traveller, describes the wonderful magnificence of the ruins of Baalbec; he finds them in a beautiful valley, admirable for cultivation, but with fields uncultivated, and around them a population of paupers. He asks himself the reason, and in these words he says he finds it: "*Industry being here always followed by oppression.*" Taxation of the laborer is the fundamental "*protective*" principle in the United States. In what terms so fitting can the laborer be described. He is crushed between the upper and the nether millstone—the upper mill stone being his employer, and the nether millstone that legislature which his employer subsidizes. The ruins of Baalbec are being reproduced in New England.

Recently, while upon some investigation relating to the settlement of Showomet, or Warwick, my attention was arrested by various orders relating to land tenure made by these pioneers as disclosed in their earliest records. Concerning some of them I made notes which just now possess peculiar interest. Some of these notes I here reproduce:

No man could hold land for speculative purposes. No man could by his individual ownership of land prevent another man from using that same land in case the first owner did not put it to immediate use. A man might buy and be assigned land, but if he did not at once occupy, it was taken away from him and given to some one who would do so. No man could control the earth in Showomet, to the detriment of him who actually desired to use it, as its Creator designed that it should be used. There could be no holding for a rise. No writer of Rhode Island history has ever noted this curious fact. It was the foundation law of the land at its settlement, and yet when men to-day advocate a return to it, they are denounced as enemies to all good government. *O tempora, O mores* was the exclamation of Cicero as he described the degenerate wickedness of the Romans.





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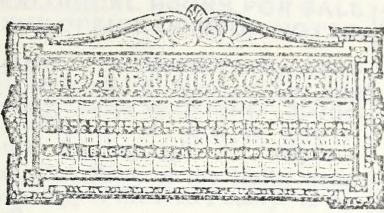
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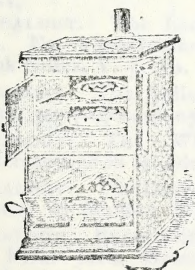
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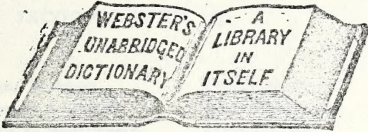
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SATURDAY, AUGUST 31, 1889.

VOL 6.  
NO 18.

## CORRUPTIONS OF THE PUBLIC LAWS.

The following *Memorial* explains itself. It was offered in the *House* by the Hon. W. W. Blodget. It was favorably urged by the Hon. E. L. Freeman, for the following reasons. From the *Telegram*: "Mr. Freeman drew attention to the state of affairs which existed before an engrossing committee existed. At that time it was often said that *Acts* had been tampered with, and by *interlineations* changed to read entirely different from what the *General Assembly* enacted." I quote the *Journal*: "Before the election of Mr. Addeman, Secretary of State, it was the practice to pass *Acts* and *Resolves*, without engrossment, and with all the interlineations and interpolations in the bill as amended. It was possible for a person to alter a bill after it was passed, as the Secretary of State (John R. Bartlett) permitted applicants to examine papers." The transactions referred to were in the year 1871 and the years preceding. The Engrossing Committee was created in 1858, and rigid rules prescribed. The 5th Rule contained the directions imposed on the Secretary, and not many of which were obeyed. The work of examination, and correction, so far as is now possible, is being carried forward by Mr. Secretary of State Cross. The inquiry becomes here pertinent, how far short of *corrupting the public laws*, these gentlemen have come, as against Mr. John R. Bartlett, then Secretary of State; the *Journal*, under its former "patriotic" management, would scarcely have admitted a paragraph like those quoted above.

## A MEMORIAL.

*To the Honorable, the General Assembly of Rhode Island:*

Your Memorialist humbly sheweth— That it has been (Rev. Stat. 1857, p. 64.) and now is, the law of this State that the Secretary of State "shall, immediately after the Acts, Resolves, and other Proceedings of each session of the General Assembly are printed as required by law, carefully examine at least six printed copies thereof, and shall certify and authenticate the same under his hand and the seal of the State, and when so certified and authenticated the same shall be the Record of the Acts, Resolves, and Proceedings of such session, and he shall keep and preserve the same in his office, and shall from time to time cause the same to be bound for more convenient use." (Public Laws 1882, p. 64.)

In the light of that law your memorialist respectfully asks your attention to the Schedule, or Acts, Resolves and Proceedings of the General Assembly, for the January session, 1872, now lying in the office of the Secretary of State in Providence.

The history of that Schedule is as follows: At the election of State officers in 1872 Mr. J. M. Addeman was elected Secretary of State in place of Mr. J. R. Bartlett. Upon the induction of Mr. Addeman into office this January Schedule was found just finished by the printer. The six copies required to be authenticated and certified by the Secretary had not been so certified, and that duty devolved upon the incoming Secretary. The printing and





proof-correcting having been performed, or supposed to have been performed, under his predecessor, Mr. Addeman caused these printed copies to be read by the original records before affixing his official signature and the seal of the State to them.

The result of this examination was the discovery of one hundred and sixty-three (163) errors, many of them trivial, if an error in a law can be trivial; and many of them of vital consequence to the laws in which they are to be found.

Errors, or interpolations in Public Laws, become in time eradicated as errors, or of legal effect as Statutes, by reason of subsequent enactment in succeeding Digests. But in Private Acts errors, alterations and interpolations are fixed by being once printed in the Schedules. They are never digested, nor re-enacted, nor re-examined by the General Assembly.

There has been no reason for supposing that radical differences existed between the copies of Schedules sent to the Courts, and the Judges thereof, and to the public, and those copies supposed to be authenticated and deposited in the Secretary's office, and there has, in fact, existed no difference, with the exception of this particular Schedule of January, 1872, for the reason that none of its immediate predecessors have been authenticated, as was done in that case.

There is good reason for believing that none of the Schedules immediately preceding that of January, 1872, were more accurately printed than that one was.

The resort, then, of all parties, is to these printed copies, for they are declared by law, as cited above, to be the Record of the Acts, Resolves and Proceedings of the General Assembly.

In support of the positions herein taken your memorialist respectfully calls your attention to the following specific errors:

*Page 121, chapter 964.* The third section of the Act, as enacted, is entirely omitted.

*Page 124.* The word "amendment" was substituted for the word "enactment" in a law undertaking to make valid past acts of Commissioners of Deeds. This would be an exceedingly dangerous error, were it not for the subsequent wording of this law.

*Page 138.* The Woonasquetucket (now Providence and Springfield) Railroad Corporation was given two years in which to build their road; the Secretary gave them ten years.

*Page 140.* In the Act authorizing the city of Providence to exchange bonds in the sum of five hundred thousand dollars with the Woonasquetucket Railroad, the sum in the 5th section was reduced to five hundred dollars by the omission of the words "thousand dollars." The fee of the Secretary of State for registering and countersigning these bonds, which the General Assembly fixed upon the Railroad Corporation, was changed by the Secretary so that it fell upon the city of Providence to pay the fee.

*Page 151.* The third section of the Act of Incorporation of a Lodge of Knights of Pythias is so inaccurately printed that it was found necessary to refer parties to the original Act.

*Page 154.* In an Act of Incorporation of the Fidelity Temple of Honor the chief officer was omitted. This lodge has no authority to elect a chief officer.

*Page 210.* In an Act of Incorporation it was enacted that one or more Directors of a certain railroad corporation should reside in Rhode Island, upon whom process might be served, the corporation being held thereby. By the omission of the words "may be legally served, and said corporation," the law was so fixed by the Secretary that the Directors, and not the corporation, was held to answer.

*Page 225.* In an Act authorizing a delegate and a commissioner to represent the State at the Centennial Celebration of the Anniversary of American Independence, the Secretary suppressed the clause in the





second section which "Provided that neither of the commissioners appointed shall receive any compensation for his services."

*Page 238.* One Hammond was authorized to release his wife's dower in certain real estate. This real estate was described as being in two deeds bearing date respectively 1856 and 1875. The true dates were 1866 and 1875.

In addition to the nine errors herein specified there are one hundred and fifty-four others not specified, many of these trivial, but they are nevertheless errors, and hence have no place in the laws.

Havoc was played with the names of men. Numbers of names were incorporated, there being no men to represent them.

The General Assembly has, as is herein shown, enacted that these printed Acts shall be the authentic Records of the Proceedings of itself. If they are authentic, then they are laws binding upon all people. Is not the General Assembly bound to see that they are authentic?

In the nine cases cited above the propositions were not so enacted by the General Assembly, and hence are not laws. The Secretary of State cannot by error, carelessness, or by direct purpose, add to, take from, or in any otherwise alter the Acts of the General Assembly, and by his own official authentication give validity to such alterations.

To the end, therefore, that men may be able to obtain accurate knowledge of the condition of the laws enacted during and between the years 1855 and 1872 and subsequently, your memorialist respectfully asks that two competent persons may be employed under the Secretary of State to compare the printed Schedules of those years with the original manuscript records, and that six copies certified and authenticated, as required by the law, may be deposited in the office of the Secretary of State, and that a sum of money not exceeding two hundred and fifty dol-

lars may be appropriated for accomplishing this object."

And, as in duty bound, your memorialist will ever pray.

(Signed) SIDNEY S. RIDER.

February, 1889.

#### THE RESOLUTION.

*Resolved,* That the Secretary of State is hereby authorized and directed to employ two competent persons to examine, compare, certify and authenticate six copies of such printed Acts and Resolves of the General Assembly, by the original manuscript record, according to law (Pub. Law, chap. 15, sec. 5), during and between the years 1855 and 1871; and the State Auditor is hereby authorized and directed to draw his order upon the General Treasurer in favor of the Secretary of State for a sum, or sums, not exceeding in the aggregate two hundred and fifty dollars, to be applied in payment for such service.

Presented by Mr. Blodget:

In House of R., Feb. 27, '89; referred to Committee on Finance.

*Sweelland*, Clerk.

In Finance Committee, March 6, '89; recommend passage of resolution.

For Finance Committee, *Capron*.

In House of R., March 7, '89; resolution read and passed. *Sweelland*, Clerk.

In Senate, March 7, '89; referred to Committee on Finance. *C. F. Wren*.

In Senate, March 28, '89; the Committee on Finance recommend passing the resolution in common.

*Gorham Wilbor*, for the Committee.

In Senate, March 28, '89; read and passed in concurrence. *E. F. W.*

If the banking capital of this city is forty millions, and if it takes two millions to pay a five per cent. dividend on that capital, *annually*, and if there are now held by these institutions five and a half millions of suspended paper on which, after many months, possibly years, have elapsed, a thirty per cent. dividend *may* be paid, about when will the stockholders in these institutions get their next dividends? Does it come from letting the borrowers decide on the strength of their own promises to pay?





A question has arisen concerning a statement in the *Rhode Island Manuals* that the term "Secretary," as applied to the Secretary of the Colony, or of the State, began in 1730 with Richard Ward. In contradiction of this statement, a commission signed by Ward in 1727, as secretary, is proven. The legal name of this officer was at the time, and for many years before "*General Recorder and Secretary of the Colony.*" Mr. Ward introduced an innovation. He separated his duties. As Recorder, he made the *Records* and signed the written *Schedules*; as *Secretary*, performed the other duties of his office, and this he did until and including 1730. While on this subject I will correct a few more errors. Drake, in the *Dictionary of Biography*, under the article Ward, Henry, closes with this sentence: "The office of secretary (Secretary of State of Rhode Island) was held by the father and two of his sons for seventy years." This of course reads that Henry Ward and two of *his* sons held the office, etc., which was not the fact. It was Richard Ward, the father of Henry, and two of *his* sons who held the office, etc.; Thomas was the other son. Still once more: The writer of the notice of Richard Ward, in the *Biographical Cyclopedia of Rhode Island*, says, "By the decease of Gov. John Wanton he became Governor of Rhode Island, etc." This writer labors under the delusion that under the charter, a Deputy Governor succeeded to the higher office by the vacation of it, by death or resignation of its then incumbent, just as the present constitution provides. This is not the case. Richard Ward, then Deputy Governor, was elected Governor by the General Assembly, as before stated in this paragraph.

First we see the General Assembly of Rhode Island enacting laws to "*Prevent Monopolies and Oppression,*" led to it, as the Assembly declared, "in consideration of the *unbounded avarice of many persons.*" And, again, we see the same body,

moved itself by "*the unbounded avarice of many persons,*" sending men to Congress to make *protective tariff monopolies*, which simply rob the laborer for the specific benefit of his employer, and finally end in Trusts. The Legislature in the first case was stupidly ignorant, but steadfastly patriotic. It meant well, but acted as the fool acteth. The Legislature in the latter case was *bought in*, to act as it did; it was just as stupidly ignorant, but what was much more, wicked—it was venal. It admits, and acts upon the principle, that it can make laws for the enrichment of those who bought it into power, which is acting as a knave acteth, and which is moreover a principle which, if acted upon sufficiently long, will destroy this government. Suppose the papal government was to buy men into Congress for the purpose of passing laws collecting Peter's pence, under the name of "protection," about how long would the republic last? And yet that is just what these "protective" tariff manufacturers are doing. And yet the ex-Governor says they are "indignant." He must have meant: "indigent."

The *Telegram* had, a few days since, a clever little article on the establishment of a Rhode Island Creamery in Fountain street. The *Telegram* says: "Some of the farmers in the State have not been satisfied with the prices they have been getting from the retailers for their produce. They, therefore, started a corporation among themselves by which they can get into direct communication with the consumer of their dairy produce, and have called it the Rhode Island Creamery, for the purpose of supplying pure butter, cheese and other dairy products to wholesalers and retailers." This seductive prospect so enchanted a farmer friend of mine that he commissioned me to make immediate arrangements for him. He desired to sell only cream—from ten to fifty pints each day. So I applied, first obtaining the prospectus of the company. I confess





to some difficulty in making the prospectus and the *Telegram* article run on all fours. The former reads: "This company has for its object the *control of all the milk* coming from various quarters to Providence," and then makes this self-evident proposition: "If the supply is controlled by us, then we can regulate both the prices of buying and selling." Quite correct. So I applied for my farmer friend, and the best offer I could get was *35 cents per gallon*. That day I was acting as a seller. The next day I acted as a buyer, and I found the price of cream was *35 cents per quart*. This capital scheme would, as the *Telegram* can readily see, even up things for the dissatisfied farmers right quickly.

Among the cardinal virtues which are early instilled into the youthful mind none are more strongly enforced than the telling of the truth. But just let a man live up to the precept a day or two and note the result. A recent trenchant writer remarks: "Men will hate you, for men love not the truth;" but he continues: "Your own soul will sing sweet songs to you, the harmonies of which no discord of ridicule, nor derision, nor hate can ever disturb."

It is simply a question of more consumers, or less machinery; as now in process of solution the drift is toward the destruction of the machinery. There is an invincible logic in the current of events. Men will ultimately listen.

Mr. Wiman, of the R. G. Dun Company, is out in favor of Free Trade—or Freer Trade—and a defender and advocate of Trusts, particularly the Salt Trust. We read in the good book that one day Laban separated his flocks, removing the "he goats that were ring streaked and spotted, and all the she goats that were speckled and spotted," etc. Into which of these divisions comes Mr. Wiman?

## THE BOOK NOTES.

PROVIDENCE, R. I., AUGUST 13, 1889.

"I never see a copy of BOOK NOTES," remarked my venerable clerical friend, "that I do not recall an anecdote of my ancient friend, Dr. B——e. The doctor was an excellent fellow, but not specially gifted with manly beauty. In truth, his face was peculiarly ugly. Well, it was in the early days of the daguerreotype, that the doctor concluded to sit for his portrait. Some one, not then familiar with the admirable likenesses produced, asked the doctor whether the likeness was correct. 'Correct!' screamed the excited doctor; 'frightfully correct!' That is just how it is with BOOK NOTES, but I can't get along without them. Put my name on the list."

An article nearly a column in length appeared a few days since in the *Telegram* concerning two young girls, of the same family name, but not relatives, who had, either by their own motive or by the solicitation of others, been found in a certain very disreputable house. If the case is true, as stated by the writer of the article, he deserves to be sent to the State Prison. If it is not true, he deserves it still more. The publisher of the *Telegram* had best look to it that such things as that do not too frequently get into his paper.

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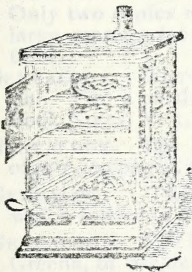
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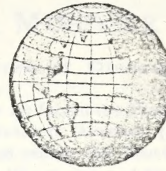
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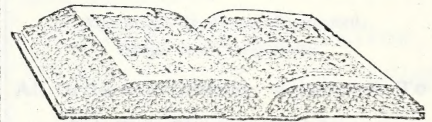
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VOL. 6.  
No. 19.

## DERIVATION OF THE NAME "NOOSE NECK."

The following communication appeared in the *Providence Journal* of August 31, 1889. It is of so much interest that it seems well worth preserving in the more enduring columns of BOOK NOTES. "Communications," of which this below is a first rate specimen, often give vivacity and value, to the columns of the *Journal*. Who E, the writer of the communication is, whether man or woman, BOOK NOTES knoweth not. If a man, he writes like a woman. E writes with ease, easily; but—well, here's the communication, let it speak for itself, and after—I'll speak for it, and illustrate it with notes and cuts.

### NOOSE NECK.

To the Editor of the *Journal*:

Sir—The recent article in your paper about the odd name, Noose Neck, and various speculations as to its origin, will excuse a few words which may throw some light on that subject.

While the late Zachariah Allen was the President of the Rhode Island Historical Society, it was an accepted tradition as to the origin of the names that it was derived from that of the distinguished Huguenot, Gabriel Bernon, who, in the closing years of the 17th century, resided in Newport, and was the first petitioner for the establishment there of Trinity Church—the first Episcopal Church in the colony.

About 1710 he removed to Kingstowne (Wickford), in and near which place he bought lands of Lodowick Updike and others, and became a prominent landholder. There he built a wharf and warehouse, introduced ship-building, estab-

lished the "grand io-rod highway" and founded St. Paul's Church, Narragansett."

His name, Bernon, being often, and in that community, it was said, commonly pronounced Ber-nou's and Ber-nous'. The Neck referred to was called from him, Ber-nou's Neck, or Ber-nous's Neck. Then, for short—Nous' Neck—and, finally, as written at this day, "Noose Neck." We know that many names of places have had a similar origin. The old town records, if preserved, should show the early proprietorships of that tract of land; and, if the above tradition is well founded, they will doubtless show that Bernon had a good part or lot in it.

With this clue in hand, your intelligent and interesting correspondent, by carrying his researches back of 1729, toward the earlier years of that century, through the records, with which he is so familiar, will, very likely, be able to demonstrate the true origin of the name, in accordance with the tradition. E.

### "NOTES AND CUTS."

- 1st. "The original founder and first principal patron of Trinity Church, Newport, was Sir Francis Nicholson," \* \* "the records of Trinity Church fully sustains this fact." (*Updike's Hist. Nar. Ch.*, p. 392.)
- 2d. Mr. Bernon's introduction of ship-building at Wickford, consisted of his building there, "a sloop." (*Judge Potter, R. I. Hist. Tract*, 5, p. 112.)
- 3d. "He founded St. Paul's Church Narragansett."—The following quotation from *Humphrey's* account of the Society for the Propagation of the Gospel in Foreign Parts, *London*, 1730, p. 324, tells who were the founders of St. Paul's. "The people of Narragansett country made appli-





cation to the Bishop of London about the year 1707 *for a missionary*, and built a church soon after by the *voluntary contributions of the inhabitants.*" Mr. Bernon was at the time dwelling at Newport, and if these stories are true, engaged in founding two churches.

- 4th. Mr. Bernon died in Providence, February 21, 1736, the "grand 10-rod highway" which is said above to have been established by him, puts in its first appearance just seventy-one years after he died. By reference to *Acts and Resolves*, R. I. Gen. Assembly, February 1807, p. 17, the petition of Benjamin Fowler and others praying that a turnpike in North Kingstown, to the state of Connecticut, will be seen to have been acted upon. The General Assembly appointed E. R. Potter, Benjamin Reynolds and William Anthony a committee to lay out and locate the said road. By again referring to the *Acts and Resolves*, May 1807, p. 11, the report of this committee will be found that "they have proceeded to lay out and locate the said road." Once more, see the *Acts and Resolves*, October 1807, p. 20, where will be found the charter of the Wickford Turnpike Company "setting forth the necessity of good roads, and the present crooked, imperfect and impaired condition of the road leading from the village of Wickford in North Kingstown, in this state, to the state of Connecticut at the south end of Beach pond." And the General Assembly granted the charter on the condition "that the road to be made, repaired and improved by the company aforesaid shall be the road reported at the May session, 1807, by Messrs. Potter, Reynolds and Anthony." This was the "grand 10-rod highway," but which is no longer 10-rods in width, the abutting owners

having resumed possession wherever the land was worth enclosing. They sold it, were paid for it, and then grabbed it back again.

- 5th. Noose Neck is not upon the Ten Rod road. It is about three miles north of the road and about fifteen miles north-westerly from Wickford. It is situated in the town of West Greenwich, which town was created in 1741, out of East Greenwich, created in 1677. Neither town came out of North Kingstown. The original plat of the lay out of these lands of West Greenwich still exists. It is in the office of the town clerk of Exeter. It was made about 1720. The name of each individual owner is on it. Noose Neck is the *only locality* indicated by name upon the plat, and the owner's name was (probably) Benjamin Greene. Mr. Bernon's name is not upon the plat; hence the theory of evolution, *non* to *nou*, *nous*, *non's* is completely knocked out. There was not sufficient time between the advent of Bernon and the making of the plat of 1720 to admit of such evolution—and moreover it *wasn't* Bernon's neck.

Gabriel Bernon was, no doubt, a very excellent Frenchman; and he has left many excellent descendants, but it has come to be a habit among those people to attribute about every virtuous action to their distant progenitor. Above, it is claimed that he founded Trinity church, Newport, St. Paul's church, Narragansett, and in *R. I. Hist. Tract*, 5, p. 115, it is stated that St. John's church, Providence, "owed its origin to him." These were the first three Episcopal churches in the colony of Rhode Island. This vivacious Frenchman lived in many places, staying no very long time at either, doubtless he may have contributed to each church, but to claim from him their foundation is doing great injustice to those worthy men and women who really





gave the greater portion of both labor and money necessary for their establishment.

The preceding derivation of the word *Noose Neck* is too comical to receive serious attention; historically it is here shown to be entirely out of joint. Let me produce its counterpart. Mr. Bernon came to Providence early in the 18th century. At that period ten-rod roads were uncommon, that is, if contemporaneous records can be relied upon. The dignified names, highways, streets, turnpikes, etc., had not then come into use. The people called them "lanes" or "drift-ways" or Pequot paths, or something. Mr. Bernon came as it has been related, and dwelt in the northerly part of the town of the Providence. There is a well-known and convenient passage way in this same section of the town known to this day as *Burr's Lane*. The origin of this singular name has long puzzled antiquaries. But its origin is quite clear. Bernon's name was invariable spoken with the accent on the first syllable thus, *Ber-non*. Now the people acquired the habit so strongly of thus enunciating *Ber* that the name came gradually to be applied to this lane, which was not nearly as far from Mr. Bernon's domicile as was the valley of *Nooseneck*. The *Burr* came probably from a chestnut bur, but the stupidly ignorant first settlers spelled it with a double *r*; and really one could scarcely tell by only hearing the word spoken whether it was spelled *Ber* or *Bur*; and moreover it is a well authenticated fact that in those early days trees with burs actually flourished in this neighborhood the transition in spelling was therefore easy, if there was one bur, there were doubtless others, hence burs, and thus it came about *Ber-Ber's* (Bernon owning *St. John's* church nearby,) then *Bur*, and soon after *Bur's*, and when chestnuts were very prolific they undoubtedly added another *r*, *Burr's*. This reasoning is so clear as to be (in the writer's opinion) quite convincing, and to lift forever the

mystery which has so long surrounded the curious appellation, *Burr's Lane*.

*Noose Neck* is in reality a very singular name. It is not strange that it is at last attracting attention. It has been applied to this locality probably two centuries. *BOOK NOTES* long ago called attention to it. The tale that it arose from a habit of setting running nooses to catch horses or cattle, is not less ridiculous. Who ever heard of such a scheme, and how came it to apply to this particular locality? Where (in 1710) did the horses and cattle in the colony of Rhode Island come from in sufficient numbers to be driven into this wild wilderness for pasturage, and then caught by setting running nooses in the woods among the timber? About how long would the owners be in catching them? The idea is pure nonsense. The only rational derivation thus far suggested is that set forth in these *BOOK NOTES*, v. 4, p. 77. To the facts therein set forth may now be added the appearance, as now stated, of the name *Noose Neck* on the plat of 1720. The spelling *News Neck* in a law in the *June Schedule*, 1776, p. 111, and the spelling *Nooseneck* in a charter granted to the West Greenwich and Exeter Union Society, printed in the *May Schedule*, 1809, p. 14.

The scarcity of back numbers of *BOOK NOTES* suggests the republication of its former article above referred to.

#### THE DERIVATION OF THE WORD "NOOSE-NECK."

In the town of West Greenwich, R. I., there is a locality known as *Nooseneck*. It is one of the post offices of the town. The singularity of this name has often excited my curiosity. The only attempt at an explanation so far as I know is to be found in the so-called *History of Rhode Island*, 4to, 1878, p. 342, in these words, "the word *Nooseneck* is said to have been derived from the setting of running nooses for catching deer in the *Noose-*





neck Valley." Whatever may be the derivation of the word, this explanation is, of course, nonsense. I therefore propose advancing a theory of my own concerning it. The tract of land designated by the name *Nooseneck*, is a narrow neck lying between two small streams, which unite and become tributary to the Pawtuxet. As you approach the sources of these streams, the land rises to a considerable height, and is known as Nooseneck hill. The narrow neck, which consists of the lands through which the streams flow, is an exceedingly beautiful valley. The name Nooseneck is affixed to this locality on Benoni Lockwood's map of Rhode Island, made in 1819, where it is printed as here written. I have been peculiarly struck by the pronunciation by the residents, of this name, and I have frequently inquired the name of the locality for the purpose of observing this singularity. They invariably pronounce it Noozeneck, pronouncing the s like z. This appears to me to possess peculiar significance. There was once held in the Narragansett country, a large tract of land by Harvard University. On this tract was a fresh water pond which appears in the old records (1675) by the name *Noozapoge*. This word, Mr. Trumbull inform us, came from two Indian words, *noosup* and *paug*, which mean beaver pond. Mr. Williams, in his Key, defines *noosup* as a beaver. The corrupt spelling in the old record indicates the pronunciation, which the inhabitants of Nooseneck have unconsciously preserved down through generations. Their name arose no doubt from this Indian word *noosup*, beaver. The small rivers with their beautiful valleys became the home of the beavers. The sites of their dams are very numerous. Hence the locality became known as *Noosup neck*, corrupted in time as we now see it. I have noted this pronunciation by peculiarity in spelling, in a pamphlet printed here in 1831, thus, *Neusneck*.

That this spelling is corrupt appears from the Lockwood map cited above, and printed thirteen years previously. Hence it is significant only as indicating the pronunciation of the period.

There is one other point upon which I wish to touch. There has been a suggestion to me that the name arose from the transmission of *news* by means of signals on top of the hill. Had this been the case how came the word *neck* to be used in naming a hill? Moreover, this hill is far inland and not in the line for communication with any specially important point; and moreover, it is quite clear that the term "Nooseneck Hill" followed the use of the term "Nooseneck Valley." The valley was *first* named, hence the use of the word *neck* was a rational use. This, of course, is simply a theory sustained by such arguments as could be easily brought to bear upon it, but it seems plausible, and certainly worth consideration until something better can be set up. The neck bounded by the two streams mentioned above is well shown with the name Noose Neck affixed in the Harris map of Rhode Island made in 1795.

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PROVIDENCE, R. I., SEPT. 14, 1889.

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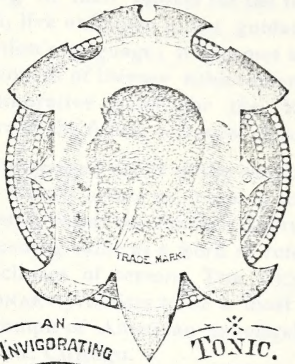
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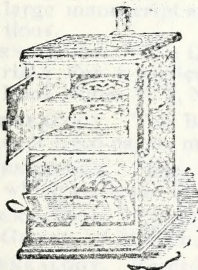
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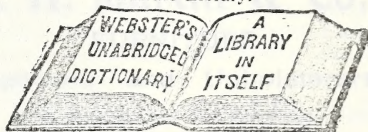
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SATURDAY, SEPT. 28, 1889.

VOL 6.  
NO 20.

The Genealogy of the Olney family is about to be published here in Providence. It was compiled by Mr. James H. Olney under the title, *Genealogy of Thomas Olney, an Original Proprietor of Providence in 1636*. The volume is octavo in form and of about 300 pages. It contains six portraits and one other illustration. This family is one of the few whose genealogies have been published, where the entire people under the same name trace their ancestry back to a single progenitor. Every Olney in all this land goes directly back to the Thomas Olney who came from England in 1635, settled at Salem, was a member of the same church with Roger Williams, was excommunicated at the same time (1639) as Williams, and became with Williams and the others an original proprietor here. Both Thomas Olney and his son Thomas were from the very first honored with the confidence of their fellow citizens in their appointment to many offices of trust. These things are set forth by the author of the book with commendable simplicity and with no attempt at personal laudation—a fault which so often besets writers of works of this character. In this case, in certain characters more elaboration would not only have been tolerable, but it would have been commendable. Such a case is that of Colonel Jeremiah Olney, (p. 32,) indeed a fine character for judicious elaboration and an honor to the family whose name he bore. Mr. Olney erred, if he erred, by erring on the safe side. BOOK NOTES, true to its instincts,

must note a few things to which it takes exception, but in doing so it will move as gently as possible, and only in the direction of historical truth. In this notice of Colonel Olney is this paragraph: "Upon the death of Washington a *mock funeral* took place from his residence on Olney street, at which he assisted as one of the pall-bearers, &c." The word *his* following Washington refers to Washington. It was not Washington's house which was intended, but Colonel Olney's house. So with the pronoun *he* in the same sentence. Washington could not easily have been a pall-bearer at his own funeral. But the term "mock funeral," considering the nature of the transaction, is not a well selected term. The word *mock* carries with it an idea of ridicule, or derision, and necessarily involves contempt. That which was done in Providence was to hold a most solemn funereal pageant. There was indeed a bier, but no dead body. Prayers were uttered by the most distinguished clergymen, and orations by the most eloquent orators.—Solemnity, not mockery, was the spirit of the hour. This funereal pageant did not take place from Colonel Olney's house. It formed in Broad street, and proceeding thence to Colonel Olney's house there took the bier into the line.

In the notice of Richard Olney, (p. 20) it is stated that "he was one of those who contributed towards the building of the Court House in Providence in 1759, now the State House, his subscription being £100." The same statement is made con-





cerning Joseph Olney (p. 21). This State House was built at the public cost and not by private charity. The various orders and appropriations can be found in the *Schedules*. The final report with details can be found in *Acts and Resolves*, Feb. 1762, pp. 77, 78. The General Assembly voted to build the house on the same lot where the previous house had been burned, "provided the same (land or on land next north of it) be purchased for the colony's use, and for the purpose aforesaid, without any charge to the government." It is possible that these subscriptions were made for the purpose of buying this land, but of this I do not now write.

In the notice of Joseph Olney it is stated that "the Liberty Tree was in his yard." The authority for this rests in a letter written by Mr. Samuel Thurber (then in his 81st year) in the year 1838 to Judge Staples, (*Annals of Providence*, p. 222,) but on the preceding page, Judge Staples says "the Liberty Tree was a little north of the north side of Olney street in front of a public house kept then by Captain Joseph Olney." Mr. Thurber was a child but nine years o'd when this event took place. He could not have known whether the Tree stood at the time of dedication, on public or on private land; the presumption must be in favor of public land. In some cases deeds were passed of these trees. Such was the case in Newport. The public would not probably have dedicated anybody's private Tree, on private land, from which the same public might have been fenced out on the whim of the owner.

There is another matter in which Book Notes differs from Mr. Olney. He says, concerning the first Thomas Olney (p. 11,) "with a number of others he was excluded from the colony March 12, 1638. Previous to this, however, in company with Williams he visited Narragansett Bay while seeking some place where they might live outside the jurisdiction of Massachusetts colony, and had decided

upon the west side of the Seekonk river." Where can this prospecting tour and this decision be found? When Williams fled from Salem his destination was not supposed to have been known, and if anything concerning Williams can be supposed to be permanently settled, it must be the names of those five men who either went with him or joined him while on the banks of the Seekonk. Thomas Olney's name is not among them. He joined the settlers after they had left Seekonk.

Jesse Olney, one of this family, was the author of the School *Geography*, so many years so popular. He was also the compiler of the "*National Preceptor*," a familiar friend to many of my readers. This Jesse had among his children a daughter Ellen, who, as the author (anonymously) of "Margaret Kent," attained much celebrity.

Mr. Edward Olney, another of this family, became the author of a series of mathematical books for school and college uses, which have for several years been in common use in many parts of this country.

Many items of local interest might be gathered from this interesting volume had Book Notes space in which to print them. The families connected by marriage might also be mentioned, but something must be left for the buyers of the book, and so Book Notes will leave these things. See advertisements in this Book Notes.

Newspaper interviews with business men concerning business matters are just now about the most comical reading the newspapers give us. Only the other day the *Telegram* gave us a batch. Among them was Mr. R. W. Cooper of the British Hosiery Company. This English gentleman came, with British gold, as he says, to make goods for Americans under their own tariff. Oh no, it aint the tariff, says Mr. Cooper; it is all owing to lack of capital. We knew it was owing to something. But in the case of the *Riverside Mill*, with





its debt of ——— millions, lack of capital had not occurred to us; and so with the *Wauregan*. We never had a suspicion that capital had been withheld from this gilt-edged corporation. The *Telegram* quotes Ex-Gov. Taft "as of the opinion that the tariff has nothing to do with the financial troubles of the mills," and he speaks of the "indignation" in the city at the suggestion. There will be great increase in the stock of "indignation," doubtless, about the usual time of the next Bank dividends. Of course, the ex-Governor is right. Did'n't he sign the letter written by those seven Rhode Island manufacturers to Secretary Manning? and did'n't it read, "we assure you that the manufacturers of Rhode Island have undergone a very severe strain during a long period of depression, and that with all the advantage attaching to the fact that the management of our factories and a *large measure of capital* employed is in the hands of men thoroughly trained to their business by actual working experience, men who began at the foot of the ladder, &c., &c.. *Although the horizon seems to have brightened, the strain of anxiety has not yet been removed*, and the current expectation of legislation, as to which few of its advocates give any sign of harmony, provokes serious alarm, *and promises to check the much needed revival* of business. We think the feeling well nigh unanimous, that the present is an especially inopportune time for tariff legislation, and that the interests not only of capital and labor, but of nearly every form of enterprise, will be promoted by a postponement of any general tariff revision." Signed, among others, by

Henry B. Metcalf, Royal C. Taft,  
F. H. Richmond, Edward P. Taft,  
Fred. I. Marcy, Robert Knight,  
Charles Fletcher, (*with English gold.*)

The *Journal* quotes Mr. E. P. Taft as corroborating this opinion, that the tariff had nothing to do with the collapse of the *Wauregan Mill*, of which he was the Treasurer. Of course not,—but Mr. E.

P. Taft's name is first on the circular calling the meeting which produced the letter to Manning, "and for the purpose of considering the object and tendency of the tariff investigation." In the light of these facts, the interview given by the *Telegram* with Mr. Jesse Metcalf becomes a trifle more pungent than interviews with this "one of the most successful" gentlemen usually are. Mr. Metcalf holds the opinion that it (the cause of the failures) is not entirely the tariff, nor entirely lack of capital, but chiefly "lack of brains." This has no special application to the Thornton Worsted Company, which failed because one of its *creditors failed*.

Lyman Abbott, D. D., who now occupies the pulpit so long occupied by Henry Ward Beecher, sends forth a volume of sermons preached to his congregation during the last three years. The book is entitled *Signs of Promise*. It contains eighteen sermons on the following subjects: A Great Leader [Henry Ward Beecher]; Death, the Interpreter; Necessity of Progress; Law of Progress; Grapes of Gall; Religion of Humanity; Agnosticism of Paul; Dogmatism of Paul; The Church's One Foundation; Power of the Keys; Salvation by Growth; Salvation by Grace; A Power unto Salvation; Christ's Law of Love; The Peace of God; What is the Bible?; The Spiritual Nature; Does God's Mercy endure forever. These discourses are marked by a degree of vigor not often found in such compositions. Whether one admits or denies the premises upon which Dr. Abbott starts, one cannot but be entertained and instructed by the adroit steps by which he reaches his conclusions. There is a freshness in them which is really refreshing. The learned pastor can never stop, he must be ever advancing; never satisfied with the religion of to-day, he insists that the religion of to-morrow must be better. Messrs. Ford, Howard and Hulbert, of New York, publish Dr. Abbott's book.





A subscriber to BOOK NOTES asks an explanation of a "Commission" which he has. The commission was given to George Waterman, as Major. It bears the usual heading, "By his Excellency, John Collins, Esq., Governor, etc., and is "Signed by a special act of Assembly by" Daniel Owen, Deputy Governor, and bears date 18th June, 1787. The special act referred to was passed in February, 1788, hence Owen appears as having signed in 1787 a commission which he was not empowered to sign until the following year, 1788. Upon its face the transaction was illegal. The reason assigned in the act was the "indisposition" of the Governor. This term is ambiguous. It leaves one in doubt whether Governor Collins was, like his predecessor, Governor Wanton, mad and wouldn't, or sick and couldn't. The fact probably was that the secretary had filled out these commissions in the year 1787, and held them in his office waiting for the signature of Governor Collins, who from "indisposition" failed to sign them. Meanwhile the officers were impatient; so, waiting until February in the year following, the General Assembly passed the act, and subsequently the Deputy Governor signed the papers which had long before been filled out, he not changing the dates thereof.

Nowadays something like the following takes place: John Doe and Richard Roe are elected Justices of the Peace and Public Notaries. Neither takes out a commission, but both go on taking acknowledgments of deeds and performing other acts just as if they were legal officers. Presently, after a year or two has elapsed, John and Richard go to the General Assembly and get an act passed declaring all the acts performed by John Doe and Richard Roe as Justices of the Peace and Public Notaries during the past three years good and valid acts, notwithstanding that no commissions to these parties had been issued. This law is retroactive in

its effect, and is thought by some to be beyond the power of the Assembly, under the Constitution. It has not, I think, been brought to a judicial test in Rhode Island. Still, however bad in principle it may be, it does not appear repugnant to the Constitution. By the Constitution the Assembly can pass no *ex post facto* laws, nor any law impairing the obligation of a contract. An *ex post facto* law is held by all writers to apply only to criminal matters, hence such a law cannot be *ex post facto*, nor can it be held to impair the obligations of a contract, hence it would escape probably the restrictions of the Constitution. Many courts have held that certain retroactive laws might, under certain conditions, be held valid. Thus, in the case *Satterlee v. Matthews*, 2 Peters 380, the U. S. Supreme Court held, concerning a certain law enacted by Pennsylvania, this opinion: "It is said to be retrospective. Be it so; but retrospective laws which do not impair the obligations of contracts, or partake of the character of *ex post facto* laws are not condemned or forbidden by any part of the Constitution."

#### *To the Editor of BOOK NOTES:*

I have read with interest, and I wish I might add profit, the article in the last issue on the derivation of the word *Noose-neck*. Had I known of your intention of publishing such an article I should have endeavored to have seen you before its publication, and explained the mystery. It's a stern chase, this overhauling an error which has two weeks the start. Nevertheless I must try. I am now 65. I can distinctly remember my father, who died at the age of 80, when I was five years old. Among the debris which surrounded my father at the time of his death was a book of natural history, illustrated with cuts. This book, tradition informs me, was purchased by my father during the last year of his life. You will observe that he was born in 1749. In this





book I well remember a picture of an animal having a neck, tail and body like a horse, but which animal had a horn. It was called a gnu, or as it is sometimes written, gnoo. On one of the occasions when the early settlers were engaged in catching their horses with running nooses, by the neck, in the lovely Nooseneck valley, an animal of this kind, had he been there, might have been thus ensnared. My grandfather lived to be 92; he died when my father was 12 years old; thus he was born in 1669, and hence was upwards of forty years old when Mr. Bernon began *building ships* at Wickford and evolving his name into Bernooze. No, the name came from the gnu incident, which my grand-father (born in 1669) never could have forgotten had he ever heard, and which he would surely have never failed to impart to my father, and he to me, and hence me to you—the chain is complete. It was Gnu's neck, then Gnoo's neck, then Neusneck, then Newsneck, until as now written, Noose-neck. As to the question how this strange animal came to be in this wilder-ness, being of African descent, it is not a whit more difficult than is the same question applied to the horses and cattle which these people allege to have been there. One word more—concerning your derivation of Burr's Lane; to be frank with you, it is positively silly; mere drivél. I fear, Mr. Editor, you are approaching a state of senility if you have not already arrived there. Everybody knows that Burr's Lane was named from old Zeke Burr, and that's all the mystery there ever was about it. Please excuse my plain speaking, a fault, if it is a fault, which has sometimes afflicted your infinitesimal Book NOTES.

Yours, etc.,

S. W. B.

R. O. W. N. E.

Contrary to our usual custom, which is to take no notice of anonymous communications we print this one, because of the actual knowledge which it contains in matters of Rhode Island nomenclature.

## THE BOOK NOTES.

PROVIDENCE, R. I., SEPT. 28, 1889.

Some one returns a copy of the last issue of BOOK NOTES with these words underscored: "These were the first three Episcopal churches in the colony of Rhode Island." Against these words a query was placed and a slip enclosed from the list of Dioceses of Rhode Island issued by the Convention, with the date of the organization of each, thus:

Trinity Church, Newport.....	1668.....	First.
St. Paul's Church, Wickford.....	1707.....	Second.
St. Michael's Church, Bristol.....	1719.....	Third.
St. John's Church, Providence.....	1722.....	Fourth.

This arrangement, if it could be shown to be correct, would prove that BOOK NOTES was in error in saying that "Trinity," "St. Paul's" and "St. John's" were the first three. It was of little consequence in the connection in which it was used, but it seems that people have come to expect *entire* accuracy in these little pages; and in this case BOOK NOTES does not admit that they did not get it. On the contrary, it asserts its correctness. Precise dates cannot be given to the formation of these early churches. The *First Baptist* in Providence is a specimen. There are good Baptists who insist (without a shadow of evidence) that that church was founded in 1636. In the cases of the Bristol Episcopal church and the Providence Episcopal church, the margin of time was very close indeed, but with the probability in favor of Providence. My air critic (for it was a lady) must try again.

A day or two since the *Telegram* had this paragraph:

"The newspaper business of Thomas Corcoran, who has just entered Brown University, will be continued by Jerry Bliss, an active and well known news vender."

Where on earth, outside of these United States, do such paragraphs prevail.





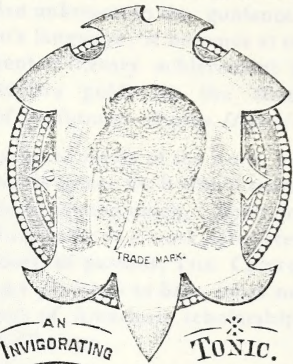
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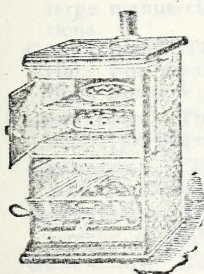
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SATURDAY, OCT. 12, 1889.

VOL 6.  
No 21.

A correspondent sends the following letter concerning the first three Episcopal churches in Rhode Island:

To the Editor of BOOK NOTES:

The BOOK NOTES were not in error as to the first three Episcopal churches in Rhode Island. They were,

1. Trinity, Newport..... 1698
2. St. Paul's, Narragansett..... 1707
3. St. John's, (formerly King's,) Providence..... 1722

When these were founded, and for many years afterwards, St. Michael's, of Bristol, (1719,) was in Massachusetts. The census of Rhode Island says "Bristol was incorporated, 27th February, 1746-7, one of the five towns then received from Massachusetts." It was originally a part of Plymouth Colony, and was settled in 1680.

Yours, truly, E. D. W.

This argument, if admitted, would of course be positively conclusive. But it will not be forgotten that BOOK NOTES has maintained that Bristol was never a portion of Massachusetts colony, nor of Plymouth colony, and hence would be deprived of taking refuge behind this conclusive defence. But BOOK NOTES believes that it can successfully maintain its original position without this defence. It insists upon the correctness of its first statement, that the order, as given in the above statement, is correct. But BOOK NOTES cannot let this communication pass without a word of comment. The statement in the *Census* as here given is neither historically accurate nor complete. The town was incorporated by the colony of Massachusetts long before 1746-7. The

colony of Rhode Island in 1746 only continued the corporate existence. And again BOOK NOTES denies that the town of Bristol was "originally (or ever) a part of Plymouth colony." The English government (the King) did not take any territory from Plymouth colony in 1746 which he had previously given to that colony. The authorities are not at hand at this writing, so that BOOK NOTES cannot quote nor refer, but it thinks that careful study will confirm its positions.

Since the preceding paragraphs were written, the opportunity to consult authorities has arrived, with the following result: *Order in Council*, dated 28th May, 1746. *Ext.* "That the Province (of Massachusetts Bay) not having produced the Letters Patent constituting the Council of Plymouth, nor any copy thereof, the recital of said letters patent, in the Deed from the Council of Plymouth to Bradford and his associates, is not sufficient evidence against the King's Charter (to Rhode Island.) That the Council of Plymouth being a corporation, could not create another corporation, and that no jurisdiction within the King's dominions in America can be held by prescription, or on the foot of prescription. \* \* \* "Upon the whole, nothing appears whereby the colony of Rhode Island and Providence Plantations can be barred or hindered from extending their jurisdiction eastward, \* \* \* according to the true intent and meaning of their charter." The argument which





I will maintain is this: A party, physically stronger than yourself, takes possession and occupation of your house and lands. You appeal to the courts for a judgment of ouster, and in the end obtain it. This adverse occupation does not vest a title in the party making the seizures, nor does it extinguish your own title, the whole question being under consideration before properly constituted judicial tribunals. This was the precise condition of the case with reference to the Massachusetts claim to the Rhode Island land.

President Andrews celebrates his advent as President of Brown University by the publication of a book for the use of colleges, entitled, "*Institutes of Economics*." If there is any subject in which the interest of the general public of these United States can be considered to be just now "red hot," it is this subject of Economics. The book is really a book of suggestions, made exceedingly brief, but which are to be filled out either by a teacher's notes, or by the study of the student. Authorities are referred to, suited in their character either to the beginner or to the most advanced student. One can skim the surface, or dive to the profoundest depths. President Andrews, in this book, advocates in direct terms neither "Protection" nor "Free Trade." He treats of those things which lay behind or under those doctrines. You can make the study and come to your own conclusions. It is but a very few years since, that a well-known gentleman of this city, being a member of the American Association for the Advancement of Science, withdrew from membership because another member had been allowed, at his own cost, to circulate Mr. Henry George's book, "*Poverty and Progress*," in the name of the Association. Now here comes a book by the President of Brown University, in which not only *Poverty and Progress*, but Mr. George's other books are repeatedly cited as authori-

ties, and some of the principles contained in them actually advocated. Note this, from page 164: "Rent, in the broadest sense, is any kind of gain arising from monopoly, whether in land, capital, or talent—income which falls to the possessor of any productive agency simply because of its rarity. Rent forms no part of the cost of production, and is payment for no service. It swells individual fortunes only at the expense of society as a whole." Now what is to be done? The gentleman referred to as withdrawing from the American Association is an alumnus of Brown University, by courtesy. Will he resign his parchment, or what? There is a day now soon coming when these doctrines of Henry George will have to be seriously considered. The proof lies in the fact, that a President of a New England University dares to include them among the authorities cited by him in a text book for college use. BOOK NOTES has only admiration for the splendid courage of this scholar. Learning too often carries with it only timidity, or positive cowardice, ingredients with which the new President at present is not afflicted. Silver, Burdett & Co of Boston, publish this book.

Mr. Philip Gilbert Hamerton's recent book entitled *French and English* has been issued by Roberts Brothers in the style of the other books by this author published by this house. It is a comparison of the two peoples, the French and the English. The basis of the book consists in a series of articles published in a magazine, somewhat elaborated and with some addition of new material. Upon another occasion BOOK NOTES will come again to this book.

The latest in the series of Balzac's novels, issued by Messrs. Roberts Brothers, is *Seraphita*. I have never read it, nor ever shall. Such of my readers as desire to read it have my entire permission.





The Book Nones might (almost truthfully) say that Dr. Charles V. Chapin, present Superintendent of Health, in Providence, and Professor of Physiology in Brown University, comes with his annual capture of the prize awarded by the Fiske Fund Trustees, for the best essay on the question proposed for competing essays. Dr. Chapin took the prize for the years 1885, 1886, 1888, 1889. He also took the prize for 1880. Thus he has taken five prizes, which is, I think, a greater number than any other individual has taken, during the more than half century since the establishment of the Fund. The following are the subjects of his essays:

The Sympathetic Nerve, its Relation to Disease. 1880.

The Present State of the Germ Theory of Disease. 1885.

The Methods and Practical Results of Treatment of the Malarial Diseases now prevalent in New England. 1886.

What changes has the acceptance of the Germ Theory made in measures for the prevention and treatment of Consumption. 1888.

The Role of Ptomaines in Infectious Diseases. 1889.

In running off this list it is possible that I have omitted one more of the Doctor's winning essays, but, if so, I cannot at this writing recall it.

Thinking once upon a time, that I could read, and of course understand, the English language, I made the experiment upon a page of Mr. Richard Owen's *Comparative Anatomy* with the result that I could scarcely pronounce, much less comprehend, a single word in the whole page. That is about my success thus far with the *Role of Ptomaines*. I must nevertheless undertake to make it clear to the lay mind what this essay is all about. The title means, the part which *Ptomaines* play in diseases capable of transmission by contact between persons, or by the air; infectious. Such diseases are typhoid fever, cholera, anthrax or

carbuncle, etc. Now what is Ptomaine? It is, first, a near relative of an alkaloid, which is a substance found in the tissues of plants, and capable of combining with certain acids, and producing generally crystals. *Strychnia* is an alkaloid. A Ptomaine is a substance so similar as to be often difficult of detection, but which is developed not in the tissues of plants, but in the processes of putrefaction in dead bodies. A Trimethylenediamine is a ptomaine. This must, I think, be now quite clear to my readers.

Now as to the part played by Ptomaines in infectious diseases; I cannot state the case better than by using Dr. Chapin's own words: "One of the most common and important phenomena of the infectious diseases is fever. That this fever may be produced by ptomaines is shown by experiments." "Another role of the ptomaines is the preparation of tissues and fluids for the growth of microbes." Having found the ptomaine, and learned how it operates, the next great object was to discover some way of counteracting its work. To this end immense study has been directed, and the belief is strengthening that by the use of certain chemical substances, immunity will ultimately be secured—and as Dr. Chapin says, "we shall obtain an invaluable means of controlling the infectious diseases," and make a forward "step towards the solution of the great problem of the prevention of disease." These essays by Dr. Chapin are practically summarizations of results obtained by the great scientists of all countries, upon every point in these wonderful studies, but especially those of the Germans, and so recent are the authorities cited that scarcely any extend back of the year 1880.

It is fast becoming a question, whether the Grand Army is not as actual a danger to the Republic as was the slave power which it helped to exterminate? The





smallness of its numbers alone prevents it from overturning the government. In spirit it is willing, in numbers it is weak. They fought for glory, now they simply fight for plunder. Here is one of their schemes to fleece each other. It consists in the publication of a *G. A. R. Directory*. For the purpose of assisting the members of the *Grand Army*, this plan is devised and sent to certain book dealers. Ext. from circular letter: "The price was fixed at ten dollars. A special price was made to *posts, comrades* and *county clerks* at six dollars, but we are receiving as many orders at ten as at six dollars per copy." Thus one-half the number of *Grand Army* buyers of this book are actually assisted out of four dollars each, all *comrades*, too. Now this precious publisher asks, 'Will you take hold of the matter, we agreeing to notify the *G. A. R.* posts in your locality that you will receive subscriptions for the book and that we do not?' No! We are nobody's pal.

#### SIGNS OF PROMISE.

*Exit,*

PRESIDENT ROBINSON.

"A college faculty ought, it seems to me, to consist only of men who have clear, decided and active Christian convictions. No man can do more harm to young minds than a teacher who is sceptical in spirit and unsettled in his moral and religious belief. Nor is the influence much to be preferred of one who, though nominally and professedly religious, is profoundly indifferent to all religious obligations. Indifference is a temper of mind which, though not consciously detected, speedily infects. It is neither bigots nor sectarian zealots that the colleges of our day need, but men of broad views and convictions, which make them builders of character as well as trainers of intellect. A college professorship is a sacred trust, which no man

should hold either from convenience or for gain."

*Advent,*

PRESIDENT ANDREWS.

"But I should certainly despair concerning our prospects were I not permitted to hope for one thing in particular; I mean the prevalency of a larger college spirit among us. I cannot tell you how ardently I wish for this. Could we but have due enthusiasm for our common interest, zeal for the welfare and progress of the college as a whole, subordinating to this all merely personal, society, or class feeling, and could such a nobler disposition, sweeping out from us, take possession of our alumni near and far, this ancient university would indeed have found the elixir, not only of life, but of a veritably titanic life. To this end I pledge and dedicate my powers, and plead for your co-operation."

There are a set of men who denounce Mr. Henry George for advocating the principle that there can be no such thing in equity as the individual ownership of the earth. These men might just as well denounce *JEHOVAH* himself; as a matter of fact, they do denounce Him in the same breath. Here are the words of *JEHOVAH*: '*The Land shall not be sold forever; for the land is Mine; for ye are strangers and sojourners with Me.*' Again: "*And in all the land of your possession, ye shall grant a redemption of the land.*"—*Leviticus*, 25. v. 23, 24.

The *Journal* closes a paragraph showing that within nine years thirty-seven iron manufacturers in Massachusetts have been "protected" out of existence by the beneficent tariff with this sentence: "Facts like these cannot be argued out of existence." Would my distinguished contemporary take the trouble to inform me what kind of a *Fact* can be argued out of existence?





## THE BOOK NOTES

PROVIDENCE, R. I., OCT. 12, 1889.

### THE LAW OF HUSBAND AND WIFE.

There is no subject on which information is more sought, or more needed by the good people of these United States, than the law fixing the mutual rights of husband and wife; the respective claims of each on the property of the other during the continuance of the marriage relation, and after its termination by death or divorce; the law governing contracts by married women; their ability to sue and to be sued; to enter into business and trade relations; to form business partnerships with their husbands or with others; intelligence as to separation, divorce, custody of children, alimony, and kindred matters. A valuable work covering the entire range of these topics, by Leila J. Robinson, member of the Suffolk Bar, is in press by LEE AND SHEPARD, Boston, entitled "The Law of Husband and wife." The work gives the statute laws of each State on the various subjects of which it treats, and the decisions of the Courts as they appear in the volumes of the different State Reports, together with extensive general information upon all phases of the laws governing husband and wife.

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written in mother's own hand-writing would prize it as among the most valued of possessions.

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The contents of the first four numbers show that the Editor is cosmopolitan in his aims, and that he has enlisted many eminent contributors, not only in England, but also in France and America. Published monthly by Longmans, Green & Co.

The *Historical Tract* concerning the origin of the clause in the laws of R. I. disfranchising Roman Catholics, sometime since announced, is now published. It will be sent, post free, to any address on receipt of 75 cents, so long as the edition holds out; 250 copies were printed, of which 175 copies, up to this time, have been sold.





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fixes the language for a period of years; it makes the standard of authority; it is a new distribution of knowledge; it places a nation of readers under immense debt to thousands of unknown scholars who, working in their closets for the truth of speech, live unknown in the guidance of the nation's language; it becomes at once a monument of literary achievement and an authoritative guide for the literary workers of the future.—*Boston Herald*.

Of the general merit of the work, judging by what is before us, it would scarcely be possible to say too much. Apart from its exceeding value as a work of reference for all classes of persons, THE CENTURY DICTIONARY promises to be a most notable triumph of American scholarship.—*Standard*, Chicago.

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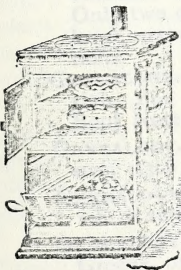
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# BOOK NOTES

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VOL. 6.  
No. 22.

It has long been thrown at Rhode Island as a reproach by historical writers, that her founders having in 1663 obtained a charter granting absolute religious liberty, proceeded at their first assembly under the charter to deprive Roman Catholics, by a statute, of that religious liberty which the charter guaranteed. The authority cited is the statute itself, in the earliest Digest, with the date 1663 affixed. This would seem to be sufficient; but for the purpose of discovering whether it is sufficient, the writer of *BOOK NOTES* entered upon a study of the question. The result of this study appears in *Rhode Island Historical Tract*, Second Series, Number one, under the title, "*An Inquiry Concerning the Origin of the Clause in the Laws of Rhode Island (1719-1783) disfranchising Roman Catholics.*" The positions taken are, (1.) that the date, 1663, affixed to the law in all the Digests is purely fictitious; (2.) that the words "professing christianity" and "Roman Catholics excepted" in the law in the Digest of 1719 are spurious interpolations; (3.) that the law was actually enacted in 1729, and not before that date, with these words in it; (4.) that these facts being established, the founders of the colony are relieved of any charge of inconsistency in this particular case—they had nothing whatever to do with it; (5.) that the law did not abridge the Roman Catholic in his enjoyment of religious liberty; (6.) that it deprived him of the right to vote, and of

being an officer in the government, and nothing more; (7.) that he was secure in the possession of his property, and in the exercise of his religion, protected by the laws; (8.) that this law was rendered necessary by reason of the English legislation, and the judicial decisions thereunder, in connection with the terms and conditions of the charter.

The writer of this *Tract* is well aware that these positions are entirely new. Chief Justice Eddy wrote well upon the question, but he failed to detect the essential point. Mr. Samuel G. Arnold, also, in his *History of Rhode Island*, discussed the subject, but he also failed to see the weakness of the charge. Both were apologists; and no Rhode Island writer has, before this *Tract*, ever held any other view. The present writer goes directly to the root of the question, and denies that the law means, or was ever considered to mean, that which has been charged against it, and appeals to the law itself for his justification. If he has succeeded in his undertaking, he has relieved Rhode Island from an annoying, even a humiliating charge. This is his hope; but for his views he asks no favor. He relies for their maintenance only upon a solid historical foundation, and exact logical deductions. If they cannot stand these tests they may go. Under these conditions he asks every lover of the truth of history, especially of Rhode Island history, to buy his *Tract*.





Mr. Hamerton remarks in the preface to his new book, *French and English*, that the *Saturday Review* once said of him that he was "courteously careful not to offend." This seems not to have pleased Mr. Hamerton, for he says, "I have never consciously studied the art of avoiding offence." (How unlike *BOOK NOTES*.) Then, after remarking the sensitiveness of people, he says, "They represent the simplest truths though stated without malice if they appear to be in the least unfavorable." (Impossible.) This book is a series of papers written in comparison of the characters of two peoples, the French and the English. Mr. Hamerton, an Englishman, had lived long among the provincial French, and had thus an opportunity of carefully observing the characteristics of both nations. Only judicial impartiality was required, and he has attempted to exercise it. He spares neither, but with relentless hand exposes by comparison the weakness or wickedness of each. His efforts lead him among the departments of education, patriotism, politics, religion, virtues, custom, society, &c. Mr. Hamerton explains that one of his objects in writing this book was to discover "real resemblances under an appearances of diversity," and strange to say, in no chapters do these resemblances more strongly appear than in the chapters on politics and religion, where one would least expect to find them; but I frankly confess that I turned with the greatest curiosity to the chapter entitled *Purity*. American opinions of the morals of the French are derived chiefly from books, and are unfavorable. The relationship of the family and of the sexes is generally regarded as being in an unwholesome condition. No timid ink flows from the point of Mr. Hamerton's pen. He writes of his own countrymen as incisively and as dispassionately as he would write of a landscape, or any other natural object. He discusses first, the modern French novel, admits its immorality, but denies

that because people buy and read such books, that it necessarily follows that they (the readers) might act in a manner like the characters described in the novels. With this reasoning I do not agree. Of the fullness of the heart the mouth speaketh. Books which are successful, that is, peculiarly successful, are those which are in accord with the popular knowledge, or popular view; books which, in morals, are in advance of their time, wait for success until such time as people are sufficiently virtuous to appreciate or like them. A literature represents in certain aspects the people of the time; but one rises from a pretty careful reading of this chapter with views much modified. The French are not as bad, nor the English as virtuous, as I had been in the habit of thinking. There is room for improvement in each, and it is quite immaterial to *BOOK NOTES* which people begins first. I will not say that Mr. Hamerton never wrote a book which was not worth reading, but I will say that there is something in everything written by him which will set you a-thinking. He is bright, a clever thinker, an acute observer, and writes well, and this book illustrates all these characteristics. Roberts Brothers publish it.

The *New England Historical Genealogical Register* for October will contain the genealogical discoveries made in England, by Mr. Henry F. Waters, concerning the ancestry of George Washington. The publishers, anticipating some delay in the publication of the magazine, made necessary by the preparation of an index, have published Mr. Waters's contribution in a pamphlet form, separately from the magazine. This is well, moreover, on account of the general interest taken in the subject. Wonderful success seems to have crowned the labors of this gentleman. He has carried the pedigree of Washington well back into the 16th century, and with almost absolute certainty





of correctness; step by step he works his way, himself frankly disclosing the weak places; but these do not seem to be very weak after all. Washington came out of a first-rate English family. It will not be forgotten that Mr. Waters made the important discoveries concerning the birth-place and ancestry of Roger Williams, which were recently mentioned in BOOK NOTES. His Washington pamphlet is for sale at the BOOK NOTES office. Price 50 cts. Mr. John Ward Dean, the editor of the *Register*, supplies some excellent notes and a concluding summary to Mr. Waters's pamphlet.

The *Life and Letters* of Louisa M. Alcott, prepared by Ednah D. Cheney, have just been published by Roberts Brothers, in a style uniform with the works of Miss Alcott published by the same house. The story of Miss Alcott's life, aside from the story of her struggles in authorship, is an uneventful one; but the story of this struggle is certainly an interesting one. Miss Alcott was a daughter of A. Bronson Alcott, born in 1832. The family, after living in several places, finally settled down in 1840, at Concord, Mass., and here for eight years they maintained the struggle for existence, but it was too much for them, and so in 1848, they removed to Boston, where Mrs. Alcott opened an intelligence office. Mr. Alcott was a wild visionary; He conceived himself to be a philosopher, and went about uttering talks and reading lectures, things to which nobody wished to listen. He did little towards the support of his wife and daughters; they meanwhile working like slaves and regarding him as a deity. Thus things went from bad to worse. Louisa taught a small private school, then took in sewing, pinching and squeezing for an existence. At last she took a notion that she could write stories for publication, and tried her hand. Her success was small, she sold few and for little money, but it helped.

The war broke out, nurses were needed, and she went to Washington as a nurse. She became very sick, in fact, nearly died, but finally recovered and began publishing a series of Hospital Sketches. These sketches attracted attention and were published in a volume; a small, green, unattractive volume it was, too, until Mr. Thomas Niles took hold of it. Singularly enough, Mr. Niles was her first applicant for it, but she refused it to him—a mistake which she subsequently was enabled to see, and to profit by. Thus she came in contact with Mr. Niles, (the firm of Roberts Brothers,) who clearly saw her talent, and who became the salvation of herself and her family. Mr. Niles visited her, and urged that she should write a story for girls, but she protested that she could not write stories for girls, that she didn't like them, but did like boys, and could write stories for them; but this would n't suit Mr. Niles, who knew what he wanted, but could n't get it. The next year he renewed his attempt, and she yielded, and the result was the production of *Little Women*. Mr. Niles at once accepted and published it, and the general result everybody knows, that is so far, as that a hundred thousand (or hundreds of thousands) were sold, and still the sale goes on. I have said "the general result everybody knows," but it is just, that which everybody does not know, and it is just that which makes the biography so very interesting. BOOK NOTES can give but the barest outline, but it will try. The family of Alcott now had bread; it was no longer necessary to send them old clothes. Stories for which Miss Alcott had difficulty in finding buyers at ten dollars, instantly rose in price to a hundred dollars, and a dozen publishers begged at her door for them at that. A New York paper offered her \$2,000 for a serial, which she declined; the publisher raised his offer to \$3,000, and she accepted. This serial was gathered into a volume and





published simultaneously in Boston and London. People stared at the Alcotts, reporters haunted her, everybody called upon her, in fact, she was worried in the flesh and became a celebrity, and a new horror stared her in the face; in place of the paltry checks for ten or twenty dollars, Mr. Niles began sending her his checks every six months, in sums varying from \$4,400 to \$8,600, and she describes him as "an honest publisher," and herself as a "lucky author" because he advised her unselfishly, and she had good sense enough to follow his advice. Her father became celebrated, not as a philosopher, but as the "grandfather" of the *Little Women*, and everybody flocked to his lectures. I might even argue, and I think maintain, that the Concord School of Philosophy owes its establishment to the pecuniary success of this story for little girls, *Little Women*. There's a not unpleasant humor, in the way in which Miss Alcott, with a bare bodkin pricks the airy, visionary schemes of her father. One of the best things in the book is her instantaneous reply to Dr. McCosh, when he asked her, "What is your definition of a philosopher?" "My definition of a philosopher is of a man up in a balloon, with his family and friends holding the ropes which confine him to earth and trying to haul him down." The answer was superb. The laugh was on the philosopher. These are among the general results which the general public will now for the first time learn. The book is a compound, consisting of bits of biography, letters, and a diary; but this diary has running comments inserted into it by the diarist herself, and the book will well repay the reading by anybody.

An idea seems to prevail almost universally among people in the country, that a person who, bee hunting, finds a hive of wild bees, located for instance, in a tree, upon the lands of another person,

acquires by the discovery a right to enter upon the land, cut down the tree, or otherwise mutilate it as he (the finder) sees fit, to the end that he obtains the honey. There is no legal ground whatever for such an opinion, and a person doing such an act, is liable in an action for trespass and in damages. The finder gets no right whatever, and is bound to let the bees alone, save under the consent of the owner of the land and the tree. This note was suggested by the writer's seeing a tree, prized by its owner for its picturesque effect in the landscape, mutilated beyond redemption by some unknown vandal. He was a thief, and custom, even in a howling wilderness, does not repeal a statute; the habit of stealing does not make it legitimate.

In the last BOOK NOTES following a list of the prize winning essays of the Fiske Fund, written by Dr. C. V. Chapin, it was stated that possibly one had been omitted, and so indeed it was. The correct list is as follows:

The Sympathetic Nerve, its Relation to Disease. 1880.

The Origin and Progress of the Malarial Fever now Prevalent in New England. 1884.

The Present State of the Germ Theory of Disease. 1885.

The Methods and Practical Results of Treatment of the Malarial Diseases now prevalent in New England. 1886.

What changes has the acceptance of the Germ Theory made in measures for the prevention and treatment of Consumption. 1888.

The Role of Ptomaines in Infectious Diseases. 1889.

It is really delightful to find oneself become famous. A set of BOOK NOTES, five volumes, sold at Mr. Libbie's auction in Boston last week, for upwards of \$15 00, and a set of the *Historical Tracts*, first series, reached nearly \$50 00.





## THE BOOK NOTES.

PROVIDENCE, R. I., OCT. 26, 1889.

The editor of BOOK NOTES announces that he is engaged in the preparation of a *History of Privateering* connected with Rhode Island, in the war of the Revolution, during the years 1776-1783. This remarkable history has never yet been written. Mr. John R. Bartlett's *Naval History* came down only to 1768, and in Mr. W. P. Sheffield's *Address* the subject is covered with half a dozen pages. A record of privateers, their rates, sizes, force, and owners will be given. This will show whose capital was in the business. A record of the captures, and the adjudications of the Maritime Court, which shall include the name, size, and contents of the cargoes of the prizes will be given. These records cannot, from the conditions of the case be complete; but they can be far more complete, and far more accurate than anything hitherto attempted, and the writer will attain that end. The essay will appear in the series of *Rhode Island Historical Tracts*.

With the September number the *New England Magazine* begins a new series. The number is essentially a "Plymouth number," comprising articles by various writers, relating to Plymouth, the Pilgrims, the Pilgrim Monument, Manoxet, the Gurnet, and other similar matters. These articles are beautifully illustrated with engravings, either antiquarian in character or illustrative of natural scenery. The price of the magazine is only 25 cents, and its quality is first class.

There is no such thing as having too much of a good thing. *St. Nicholas* is to be enlarged eight pages. Never before has there been published so excellent a periodical for young people; and it is a positive fact, that it is just as good for old people (only there are none) as it is for young people.

The October *Century* brings to a close the 38th volume of this superb magazine. In it the Century Company present their intentions for the coming year. Among them is the publication of the autobiography of Mr. Joseph Jefferson. The idea of publishing a man's autobiography in the successive numbers of a magazine, he being yet living, is unique—and promises to be most entertaining. Now is the time to subscribe.

Mr. Frank M. Gregory—formerly the Secretary of the Salmagundi Club—one of the most popular illustrators, and is a water-color artist of more than average merit. Mr. Gregory has engaged with White & Allen to undertake the supervision of their Art Department. All illustrations used in their publications will be executed under his direction, and in future he will work exclusively for them. Mr. Gregory is known as the illustrator of the superb copy of Goethe's *Faust*, published by this firm last year, and of a very handsome edition of Sheridan's "Rivals" to be issued very shortly by the same firm.

It must be slightly difficult to write the "Life" of a person who lives no life; and yet that is about the size of the undertaking which Mrs. Charles Malden attempted in the case of *Fane Austen*, a book published by Roberts Brothers in their Famous Women Series. The story revolves around Miss Austen's novels, but of this more in a future BOOK NOTES.

It is commonly believed that a combination of coal dealers exists in Providence for the purpose of enhancing the price of coal to all retail buyers, or consumers. Bonds in the sum of one thousand dollars with sureties, are exacted from every seller of coal, requiring him to maintain the retail prices fixed by the leaders in the combination. Such a combination, if it really exists, is an offence against the common law, and indictable; it is a conspiracy to rob the poor, and ought to be taken before the Grand Jury at once.





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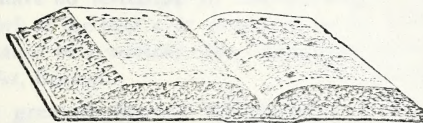
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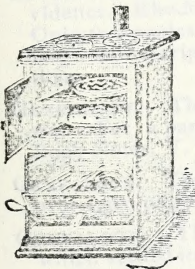
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No 23.

There comes unheralded to BOOK NOTES a little box containing six dainty volumes, under the general title, *Principles and Practice*, but each little book has a separate title, thus, (1.) *Ourselves and Others*; (2.) *Aspirations and Influences*; (3.) *Seeing and Being*; (4.) *Practical Paradoxes*; (5.) *Character-shaping and Character-showing*; (6.) *Duty-knowing and Duty-doing*. The author of these books is Mr. Henry Clay Trumbull, and they are published by Mr. John D. Wattles, the publisher of the Philadelphia *Sunday School Times*. The publisher says, "each volume is complete in itself," and so it is; even each essay is complete in itself, but the same line of thought runs through the whole, and it is thought, rugged thought. A preacher once preached to me, that the path of scepticism was the road to a rational, well grounded belief. The more one thinks upon the proposition the more one becomes impressed with its force. If the truth could be known, the BOOK NOTES would venture the opinion that Mr. H. Clay Trumbull is a living illustration of the truth of the proposition. He knows where he stands, how he got there, and why he got there. He approaches his subject in an original way, writes tersely, and of course, clearly upon it, uses what old Puttenham called the "climbing figure clymax," (climax,) as a master of English should use it, the descent being

easy and the reader left in profound thought, born of the thought presented. Don't you remember Mr. Wirt's story of the blind preacher, who in the wild woods of Virginia, told his audience of the patience, and the forgiving meekness of our Saviour, and then told them of the trial before Pilate, the ascent of Calvary, the crucifixion and the death? Intensity of feeling seized upon the blind old man's soul, and his utterance grew fainter and fainter, until it died away as the zephyr dieth, and he burst into a flood of tears and his audience with him. At last composure came to the old man; erect before his people he stood; and lifting his sightless eyes to heaven, with a slow and sonorous voice, said, "Socrates died like a philosopher, Jesus Christ like a God," that, that was climax. His people touched the earth again, and my hard heart actually flutters as I write about it. Many men who write are like many who enter the woods; they have no idea where they will come out. I set out with the purpose of making a synopsis of one or two of Mr. Trumbull's essays, just to give you a taste. Such, for instance, as his *Credulity of Unbelief*, his *Safety of Danger*, the *Duty of Being One's self*, &c., but I cannot, for BOOK NOTES are very small, and their writer has much to say. But go to your bookseller, and give him no rest until he gets you this admirable little set.





During the winter of 1874 Prof. Diman delivered a series of lectures to the pupils of the Rhode Island Normal School on the subject of the *Renaissance*. This French word means, literally, a new birth, but in this connection it is intended to mean the revival of interest in learning which followed the decline of medieval society. The period covered is practically the fifteenth century and the field was Europe. The basis of these lectures were the studies of Symonds, Burkhardt and Zeller. Following this course Mr. Diman delivered in the same place, in 1876, a course on the subject of the *Reformation*, the period of which was the sixteenth century, and the field was, like the preceding course, laid in Europe. The *Renaissance* was an intellectual movement, the *Reformation* was a spiritual movement. Notes taken by a young lady, (Miss Ida M. Gardner,) who attended both courses, have been written out and published in a neat pamphlet. The narrative is sufficiently connected to be read with satisfaction, and yet sufficiently brief to be used as heads from which to speak in the education of classes. They are pictures in outline, to be filled in by either the study or the imagination of the person using. These and other similar historical studies were the real works of Mr. Diman, and, if I mistake not, this little *outline* is the only specimen of these works which has yet appeared.

It has been the lot of few men who have advocated great reforms to live to see the accomplishment of the reforms which, at so much cost they advocated. William Lloyd Garrison, of our own times, was one such man, and Peter, the Hermit, a man who lived seven hundred years ago, and who preached the Crusades was almost such another, for he saw the victorious armies enter Jerusalem and he preached to the invaders from the Mount of Olives. Those of us who have desired to read of these tremendous events

have been obliged to fall back upon the narratives of *Mills* and of *Michaud*. These are books for men and women to read; they are elaborate treatises, books of history. There have been recently certain summarizations of this history, and one or two attempts have also been made to simplify the stories for the use of young people. Such a book has been prepared by Amanda M. Douglas, and published by Lee and Shepard. It is entitled *Heroes of the Crusades*. Certain prominent leaders are selected and the successive events which revolved around their personal fortunes or efforts are set forth. It is thus that the Heroes stand out upon the historical canvas. Tasso has indeed told the story of Godfrey of Bouillon, and of Jerusalem delivered, but how few now read Tasso. That which might be denominated the "argument" of Tasso, Mrs. Douglas puts into a few pages of well written prose, which thousands will read. Tancred follows, and Guy of Lusignan, and many others, and finally the narrative closes with Richard of England, and Saladin. The book is filled with the fine illustrations of Gustave Dore, reduced in size to suit the pretty book which they are now made to illustrate. This is an excellent book for the family library and is also well fitted, both by its contents and its exterior, for Christmas purposes.

The *Evening Telegram* publishes a report that there is a coal combination in Providence under which retail dealers are placed under bonds to *retail coal to consumers* at a price fixed by the combination, and that bonds were required enforcing compliance with the orders of the combination. It would be, in case it existed, a *conspiracy to rob the poor*, and it would be entirely outside the law. No court would enforce the payment of such a bond, and no dealer could be so held. The *Telegram* then interviews a prominent dealer in coal, who, in case he was





implicated in any such unlawful and outrageous conspiracy, would of course be the first man to disclose to the sapient reporter the facts in the case. This dealer says "that he knows of no combination." Then he says that he knows there was "an understanding that none would sell below the market rates." Thereupon the *Telegram* prints a big heading, THERE IS NO COAL COMBINE. That of course is conclusive; but supposing that there was one, was there admitted into it one dealer under the condition that he was to be allowed to sell coal at 25 cents per ton less than the other dealers? And if there is such a case, would this dealer, *always under the prices of the other dealers*, fix his price by the combination rate, but always 25 cents under it? As a matter of fact, is not this individual a member of the committee of three which fixes the rate, fixing first the general rate for other dealers, and than his own, just twenty-five cents per ton under them? The *Telegram's* head line was in direct contradiction to its own paragraph, and as for the gentleman whose alleged interview it published, would he under oath declare that the *Providence Coal Company* did not, sign the bond, and that there was *not* a pecuniary obligation in it resting upon every dealer?

A little book of instruction for children in the art of transacting the ordinary business of life has been written by M. J. Emery, and published by Lee & Shepard. The title of the book is *Every-Day Business*. It treats of writing letters, receipting bills, how to mail, or post letters, how to write telegrams, and all the ordinary affairs of life which young people are supposed to encounter. But subjects are handled which are beyond the powers of young people, to wit., *mortgages*. It is often a little more than some grown up people can do to handle a mortgage. Here's a case in point. I know a man who desired to obtain the transfer of a mortgage

on a first-class private dwelling-house. It was offered to a financial institution as a positive security, paying 6½ per cent. interest. It was rejected. Within an hour after its rejection, a director in this institution walked into the place of business of the party offering the mortgage, and discounted two of Brown, Steese & Clark's notes for \$5,000 each. You see, children can't handle mortgages. I have known the director who performed this bit of financiering for many years, and gazed upon him with awe as he walked the streets, with his head bent and his eyes riveted upon the ground, lost in an abstraction of profundity,—and still I gaze, but now, like Goldsmith's rustics,

"the wonder grows  
That one small head can carry all he knows."

What they call them I don't know, but they are little, oblong, exquisitely tinted cards, held together in clusters of six, by silver rings, and tied with ribbon, and to be suspended by a silver chain, and called *Hurrah for the New Year*, or, *A Happy New Year to You*, or, *One Merrie Christmas Time*, and these names sufficiently indicate their uses, even if I don't know what they call them. You hardly wish to burden some friend with the obligation which many feel by the acceptance of a gift, and yet you would like to let him know that you know the hour, and that you remember that he is alive and is still a friend. What then is more suitable, and simple and unpretending than these pretty things in delicate tints on ivory cardboard.

"*The Wooing of Grandmother Grey*," by Kate Tannatt Woods, aptly illustrated, and published by Lee and Shepard, Boston, recalls in the happiest manner the days of our grandparents, the methods of their living, the old-fashioned houses, the chairs, the candles, and candle-stick, the open fire-place, the old "eight-day" clock in the corner of the room, the inviting





brick hearth, and with these surroundings, indicating the home-like contentment of past days, Grandmother Grey's courtship story is told with a refreshing regard for the truth, by presenting a genuine picture of old New England life and character. The poem touches a tender chord, and makes one yearn for the homely simplicity and rugged sincerity which characterized the families of the old country homes of New England. The narrative of the wooing is life-like, so far as I now remember, and gives charm and pathos to the story. The style of the book makes it fitting for the holiday season.

Whoever Penn Shirley may be, he or she is unknown to me. Penn Shirley writes story books for very little children. The *Little Miss Weezy* books are hers, or his. Just now there is a new one, for the coming holidays. It is *Little Miss Weezy's Sister*, who, in connection with the little "tot" herself, is put through a variety of juvenile experiences, and all so very natural. It seems easy to talk like a child, for almost everybody has done so at some time in his life, but nothing is more difficult, and when one comes to write out and put into cold type their childlike talks the thing becomes obvious. Penn Shirley writes excellently for children. Her books while simple and child-like are not namby-pamby. Lee and Shepard are the publishers.

The November *Century* is the first of the new volume. It is admirable. Joe Jefferson's opening chapter gives promise of a delightful series; and the chapters of Lincoln's Life have reached those days—the days of Appomattox—which, to read about, makes the blood of men to tingle,—alas! how soon to freeze, for in five days thereafter, the best and the greatest man which America has yet produced, was shot. Inscrutable are the ways of Providence.

The writer of BOOK NOTES and the author of a *Tract* on the Exclusion of Roman Catholics from the elective Franchise by an early law of Rhode Island, is profoundly grateful to Mr. John Gilmary Shea, editor of the *Catholic News*, published in New York, for having called attention to his publication. It is not of the slightest consequence that Mr. Shea finds no point in the *Tract* worth considering. It is a consolation to the author that he did discover *that* fact, for no other editor, to whom the *Tract* was sent, has ever discovered even so much as that. The editor of BOOK NOTES would restate the case, but from the character of Mr. Shea's review it is evident that that is not necessary until Mr. Shea has first *read* the *Tract*; should he then fail to understand the case it might be re-stated. There is one little point mentioned by Mr. Shea concerning which I should like a little further enlightenment. It was, that Williams by his "denunciations, induced Endicott, at Salem, to cut the cross out of the (English) flag." I have often before heard this; now would Mr. Shea just take the trouble to show me the proofs of it. This, of course, has no possible bearing upon the question under discussion. It was not what Williams *might have done*, it was *what he did* that I was wrestling with. But this other question would be mighty interesting. One more suggestion. Mr. Shea says, "Unfortunately, in his *Inquiry*, Mr. Rider does not give the act as it stood in the manuscript of 1703, or prove the integrity or authenticity of the manuscript." Will Mr. Shea pardon me, for calling his attention to pages 28 and 29 of the *Tract*, where these little matters received proper attention, and where on the latter page, the law as written in the manuscript of 1703, is printed in full. Now, if Mr. Shea wants *authenticity*, he must go to the office of the Secretary of State in Providence and get it, and at the same time give me a little authenticity for the flag story.





## THE BOOK NOTES.

PROVIDENCE, R. I., Nov. 9. 1889.

Now while you are paying your city taxes, just consider the question of putting a \$250,000 additional tax upon the dwelling houses here just to pay for this Elmwood boulevard. Will that help your house, or your section of the town? When one reads the signatures to the petition for this "enterprise," one recalls the well-known lines of Mrs. Hemans:

"Star after star went out  
And all was (k) night."

A dainty cluster of leaflets is *Our Baby's Book* which Lee & Shepard publish; held together with silver rings, and suspended by a silver chain; all those little details which happen at the beginning of life with the new baby are noted and herein recorded, and so the whole forms a biography of the infantile subject, the interest in which increases with his increasing years. Each leaflet is a work of artistic merit, exquisite in design, and delicate in the tints in which it is executed. Everybody ought to buy one of these books. It is the *prudent* man who carries his umbrella on sunshiny days; then he is ready for an emergency; it is best to be prepared; there's no knowing just when a new baby *may* arrive. It is best to be all ready; have this pretty book at hand.

The fourth volume of Chambers's Encyclopedia is just ready, by the J. B. Lippincott Company. It covers the alphabet from *Dionysius* to *Friction*. The admirable work which has thus far characterized this book is manifest in the present volume. Every article has been carefully revised and brought down to the present time. The article on France illustrates this point. It comes down to the defeat of Boulanger, and the Universal Exposition of this year. Excellent maps showing France under the old divisions of

provinces, and also the present system of departments. There are a vast number of articles of a general or literary character which are new, and give variety and interest to the book. Such an article is *Folk-lore* in the present volume. It is admirably well written, and includes the literature of the subject down to and including 1889. In no other work can so concise, and yet so complete a summary be found. Chambers's Encyclopedia is so good a book, and so low in price, that every young man ought to put it in his library.

In a recent Book NOTE it was stated that the original plats of the lay out of lands in the towns of West Greenwich and Exeter, were in the Town clerk's office at Exeter. A farmer friend of Book NOTES, who lives in these wilds of West Greenwich, who reads Latin and French, and occasionally a little English, and who quotes to me Gibbon as he drives his team a-field; or, accenting it with the blows of his axe upon some towering oak, repeats the line from Virgil, "*Quarupedante putrem sonitu quatit ungula campum*,"—informs me that the plat aforesaid is in the clerk's office of West Greenwich.

There has been gathered into a volume four of Mr. Baker's *Reading Selections*, which volume is now called the *Favorite Speaker*. Those who are familiar with Mr. Baker's popular little books need not be told the character of them, but for others I might say that the selections are humorous, pathetic, or patriotic, and are in poetry and in prose. They are altogether contemporary. One finds inexpressible relief at not finding Thurlow's reply to the Duke of Shaftesbury, Col. Barre's Speech, or Selections from the "Spectator," or some such antiquarian nonsense. Lee & Shepard are its publishers.





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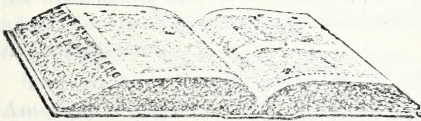
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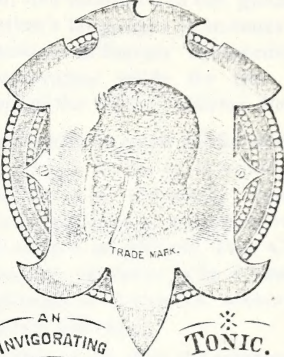
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fixes the language for a period of years; it makes the standard of authority; it is a new distribution of knowledge; it places a nation of readers under immense debt to thousands of unknown scholars who, working in their closets for the truth of speech, live unknown in the guidance of the nation's language; it becomes at once a monument of literary achievement and an authoritative guide for the literary workers of the future.—*Boston Herald*.

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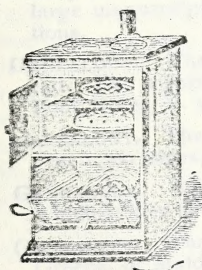
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# BOOK NOTES

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SATURDAY, Nov. 23, 1889.

VOL. 6.  
No 24.

The two concluding volumes of the *Life of William Lloyd Garrison*, as told by his children, have been published by the *Century Company*. An elaborate and excellent index is included in the fourth volume. The period covered by these concluding volumes is 1841-1879. The third volume covers the time from 1841 to 1861, that is, the twenty years immediately preceding the breaking out of the Great Civil War. It was a period of tremendous activity with Mr. Garrison. The principal events covered were the annexation of Texas, the fugitive slave law, the repeal of the Missouri compromise, the Kansas troubles, the rise of the Republican party, and the Harper's Ferry affair of John Brown. The volume closes with the election of Mr. Lincoln to the Presidency. It was one continual battle against fearful odds,—the struggle of an idea against materialistic forces. The idea wins in the end, just as it always has, and always will win, but thousands perish in the contest. Mr. Garrison fought the principle of ownership in men. He denied that one man could own, buy, or sell another man. It now seems difficult to understand how any decent individual could hold any other view; but the *New York Herald*, by a series of articles, brought about the Isaiah Rynders mob in 1850, and in Boston in 1861, Ralph Waldo Emerson was insulted and almost assaulted for defending this principle of free-

dom. The fourth volume includes the civil war, and the events which grew out of it concerning the abolition of slavery; and ends with the death of the great agitator, and the delineation of his private life,—the whole of the former volumes having been given to his *public* life. Here is a life of a man written by his sons. When a man tells the story of his own life, or his own family tell it, we have learned to look for anything but a round, *unvarnished* tale; but here these young men have told the tale of their father's life with judicial fairness, extenuating nothing; a man who knew no break between his conscience and his God; a man who never had a thought of wickedness against another man; a man in whom there was absolutely no guile; is denounced throughout the land by the *quasi* religious as an infidel, and as a person so virulent and pestilent as to be the incarnation of human wickedness. Mobbed and insulted, dragged with a halter through the streets of Boston, this man, possessed only of virtue, travelled the land with his life always in his hand. With the entire body of those who pretended to follow the teachings of the Bible pursuing him with all the intensity of malice, we can well understand how he could reason: if *these* are the results of those men's studies, away with their book. The wonder is, not that Mr. Garrison lost faith in the Bible, but that he did not lose





faith in the existence of God Himself. The whole work is documentary. Papers are produced, and fragments of speeches given, which when first uttered caused the very fabric of society to tremble. Now they have lost their vital forces; they have become historic; they are to us only indicators of distance as we travel the backward path. Like the devout peasant, one can only bend the knee in profound reverence as he passes them. The crown came at last, and it was worth to this pure, unselfish spirit, every pang, every insult, every labor, that in all these long years he had endured. One almost blushes for his own countrymen; he would indeed blush had they not come round right at last. As a history of the growth of public sentiment in a land filled with newspapers, this *Life of Mr. Garrison* is unique; there is no other book at all comparable to it; but how slow it was. The very quietness of the narrative which these sons tell, of the wrongs suffered by their father, lends to it immense force. They are narrators, and not vituperators, and their tale is like their father, who was capable of being angry without passion. Happy is the father of such sons, happy are the sons of such a father.

The latest issue in the Famous Women Series is *Jane Austen*, by Mrs. Charles Malden. Mrs. Malden saw at once the difficulty in attempting a biography of Miss Austen; so she wrote as much of a biography as she conveniently could, and filled out her book with extracts from Miss Austen's novels. Jane Austen was the daughter of an English country clergyman, whose friends had purchased for him "two livings." These two "livings," or parishes, combined, contained less than three hundred people, men, women and children. Here Jane was born, and sent at once to a neighboring farmer to "raise." She was one of a rather numerous family, and she received such education as such people were in the habit of giving to their

children at the close of the 18th century. She conceived an insatiable desire to write plays and novels. She was under no necessity to write, but she could not help it. Her plays soon played out. Her novels did better; but it took sixteen years after she finished *Pride and Prejudice* before a publisher could be found who would publish it. Another of her novels, *Northanger Abbey*, was purchased by a publisher who was so sick of his bargain that after having kept the manuscript thirteen years sold it back to Miss Austen for the very same price which he had paid her for it. It did not appear in print until after Jane Austen was dead. As a matter of fact, she was the author of five novels, three of which were published during her lifetime, and two subsequently. Her opportunity for studying the human character was confined almost entirely to the little circle in which she moved; and these were the kind of people she delineated, people in the middle rank of life; but in this art she excelled to such a degree that Sir Walter Scott said of her talent, "It is the most wonderful I have ever met," and he continued, "the big bow wow I can do, but this exquisite touch which renders commonplace things and characters interesting from the truth of the description and the sentiment is denied to me;" and this from the man who drew the character *Monkbarns*! Jane Austen was a woman of genius. She created something out of nothing. She wrote of love, never having loved, and yet those who understand the passion say she describes it well. The literary people may be divided into two classes,—those who like, and those who do not like her novels. To me, after the *Antiquary*, they do indeed seem tame; but then Lord Macaulay gloried in them, and some enthusiastic Englishmen has compared her to Shakespeare. This judgment by individuals, however, does not count; the judgment of the whole for periods of years tells the story better, and any one who has held





his finger on the literary pulse for so many years as the writer of these BOOK NOTES can tell with exactness their place in literature. Jane Austen lived to reach her forty-second year, a life of absolute simplicity, and entirely uneventful. She never married, never even loved anybody, save her sister. To write, with such materials, a readable, or even entertaining biography, requires the same quality of genius, and as much of it, as Jane Austen required to write her novels, and that is why Mrs. Malden was driven to these extracts.

Mr. Larkin Dunton, head master of Boston Normal School, has the editorial care of a series of little books published by Silver, Burdett & Co., under the general title, the *Young Folks Library*. A couple of these books have reached BOOK NOTES. They are called the *World and its People*, book one, and book two. The purpose for which they were made is admirable; they are for quite young children, and are for use either at school or at home; and their tendency is to begin at the very beginning, to give breadth to the education of the child, that is, that while giving a technical education to a child, his love of literature will also be developed and he will acquire freedom in the use of language. It cannot be denied that this purpose is good. The remaining question is, how has it been carried out? A conversation in the simplest words is entered upon with the children about the Weather Vane, how it indicates the direction of the wind, the meaning of the letters, the points of the compass, the sun rising in the morning, where it is at noon, and again at night, how to find the north star by pointing out the pointers in the dipper. A little diagram makes it plain. Now this may be all very simple to you, but it wasn't when you were a youngster on a wooden bench in a district school. As the child develops, other larger subjects are treated in the same way, and

little illustrative poems are introduced which tend to fix the thought in the mind of the child. Large clear types are used, and the books are copiously illustrated with wood cuts. BOOK NOTES thinks these little books excellent for the uses for which they were made. Their price is thirty-six cents each.

Among the books for the coming Christmas there comes a new one by Irene Gerome. It is akin to those which have preceded it, by this same talented artist. Her love is nature, and her gift is the portrayal of it with the pencil. Her studies this year differ only in form from those previously given to us. She has found other flowers which are just as lovely, and other birds which are just as melodious, and still nature is unexhausted. Her book this year is smaller in size than her former books, which is a much better form, and she has added for illustration the fine *Essays* by Col. Higginson,—*Outdoor Studies*. It a very clever union of literature and art. That which the publishers of the book say is true: "Without the illustrations the essays would be admirable; without the essays the illustrations would be charming," and so indeed they would be, being united they make *In a Fair Country* an exceedingly beautiful book. It is divided into six sections,—April Days, My Out Door Study, Water Lillies, The Life of Birds, Procession of the Flowers, Snow; each section illustrated in its best season and each very beautiful. The characteristic beauties of the pond lily have never been better shown; the monograph, for so it might well be called, is exceedingly good; the very aroma of the flower pervades the pictures. This lady has a keen perception of the picturesque, and her art in the grouping of flowers is well nigh perfect. Lee and Shepard, her publishers are, to be congratulated upon the beautiful book which they have produced.





The *Genealogy of the Olney Family*, of which mention was made in a recent BOOK NOTE, is now ready. Since that notice several portraits have been put into the book, which add materially to its interest. These consist of Col. Jeremiah Olney, of Revolutionary fame, from an ancient silhouette; Captain Stephen Olney, also of Revolutionary fame, a curious reproduction from an old bank note; Mr. Jesse Olney, the author of the *Olney Geographies*; Mrs. Ellen Kirk, who, under the pseudonyme, *Henry Hayes*, achieved success in the publication of the novel, *Margaret Kent*; Prof. Edward Olney, the author of the *Olney* series of *mathematics* for school and college use; and lastly, Mr. James H. Olney, the painstaking author of the book. A very small edition of the book was published, hence, those who wish the book, are urged to buy early and often.

It is a novel for girls,—is *Osborne of Arrochar*, a new book by Amanda M. Douglas, just published by Lee and Shepard. Few American writers of fiction can appeal to such an immense audience as this lady can. Her books are read by many thousands. This story, like those which have gone before it, is a love story, in fact, a dozen love stories, all in a single book. Possibly, from lack of experience, it is as much as the aged writer of BOOK NOTES can do, to clearly follow the development of the gentle passion in a *pair* of lovers. What then can he hope to accomplish with half a dozen pairs? Mrs. Osborne was a widow, possessed in her right of the estate, Arrochar. She had three sons, whom she liked not too well, and moreover, they needed not her assistance. She married Mr. Jermayne, who had one son and four daughters. In this son the stepmother took great delight. By and by she sickened, made her will and died. By this will she devised Arrochar to her husband and his son during their lives, and after that to a grandson, then

very young, a son of one of her sons, by her first marriage. The condition was that this young Osborne must turn up and claim the estate within seven years after the death of the survivors of the two Jermaynes. Time run along and he did n't come; nobody knew where he was. At last he came, claimed the estate, and of course, came into possession. Then came the struggle with the Jermayne girls for life, that is, to find the right kind of husbands; it was a hard and lively fight, but "they got there" at last. Of course, you will all ask why one of the girls did n't "go for young Osborne," and capture at one blow the estate and the young fellow. But that is just what one of them did; it was Clyde who did it, and Miss Virginia marries his friend, Mr. Yorke. There, that is all that BOOK NOTES will tell you about the plot of the story.

An exquisite book comes from White and Allen, publishers, of New York, to BOOK NOTES, entitled, *Off the Weather Bow on Life's Voyage*, and it was sometimes written, sometimes selected, but always illustrated, by Elizabeth Nicholls Little. It would be difficult from looking at this book, to divine whether this lady was a sailor or a poet; and a very devout poet, at that. Her selections all speak of God's ownership of the sea, and her illustrations are all drawn from the sea, and the ships which sail thereon. A profoundly devotional spirit pervades the book in spite of the nautical terms which are now and then thrown into the pictures. The only sentiment which differs from the general character of the whole, is "*Splicin*." This can be forgiven on the ground of novelty. It is a sailor's idea of proposal to his lady love. Any young fellow who is apt on such occasions to be troubled with a hesitation in speech, can use this idea with advantage. Touching this idea of marriage, it has been somewhere written that there are as good fish in the sea as have yet been caught. This must be where the sailor got his idea of using a line with which to catch her. Angling thus he caught an angel. The little book is excellent for Christmas.





## THE BOOK NOTES.

PROVIDENCE, R. I., NOV. 23, 1889.

### A CONSPIRACY TO ROB THE POOR IN PROVIDENCE.

BOOK NOTES begs to suggest to the combination of coal dealers which exists in Providence this clause, condensed from the Court of Appeals decision in the Sugar Trust Case: "It had become a party to a combination in part at least, designed to create a monopoly and exact from the public, prices which could not otherwise be obtained." Within a few hours of the interview with a prominent coal dealer, given by the *Telegram*, the executive committee of this combination met. The question was to raise the price of coal to all retail consumers twenty-five cents per ton. It was defeated by but a single vote. In the light of such a fact, the opinion expressed by the gentleman interviewed, is of much value.

Taxation of the *masses* for the benefit of *classes* is the doctrine of the *Providence Journal*, in spite of its screaming for free wool; but, never mind, let it keep on screaming; free wool is surely coming, and with it a reduction of taxation by a radical reform of the tariff. Call me any pet name you like, your infernal "protective" tariff is doomed to destruction, just the same.

The third number of the new series of the *New England Magazine* for the current month, *November*, shows well the steady progress which this periodical is now making. It is under the editorship of Edward Everett Hale and Edwin D. Mead. The article concerning Mr. Francis Parkman, by Mr. Cooke, is entertaining. One sometimes likes, in this way, to make the acquaint-

tance of men whom he can never personally know. How it would interest us to know where Socrates carried his pocket handkerchief, and whether he ever used it, or whether Shakespeare sipped his soup from the tip or the side of the spoon, and crushed his pie asunder with a five-tined fork. A fine, but fragmentary article on the *New England Town*, by Ex-Governor J. D. Long, touches a subject of much interest.

It certainly was singular that a few days since, a letter came to BOOK NOTES from *Chupra, Sarun, Bengal, India*, written by the English Public Prosecutor (Attorney General) there, asking for copies of BOOK NOTES for circulation among the members of the English Bar. This remote town is in the heart of Bengal, half around the globe.

A few weeks since I attended divine service in a neighboring town. A clergyman whom I well knew preached a sermon and read an original poem. Some days later I chanced to meet one of the sisters in that church, who remarked to me, "I saw you at our church the other day, did n't you think Mr. Blank's sermon and poem were the most beautiful things from beginning to end that you ever listened to?" "Well," I replied, "I am sorry to disagree with you, but I confess I thought the sermon an exceedingly dull one, and as for the poem, (if indeed it was a poem,) it was quite incomprehensible to me." "Did you?" exclaimed the sister, "Why, I am surprised." Then waiting a moment, she said, "Well, you know I am *so deaf* I could n't hear a word of either, but I supposed that coming from so eminent a divine they must have been above the ordinary." This was an actual experience, and it seemed so true an illustration of certain human natures, that I could n't resist the temptation (in fact I did n't try) to preserve it. Such is the flimsy foundation of contemporaneous fame.





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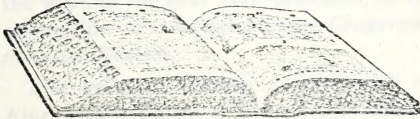
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We have no hesitation in commending the work as the best ever produced in its adaptation to American use.—*Congregationalist*, Boston.

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fixes the language for a period of years; it makes the standard of authority; it is a new distribution of knowledge; it places a nation of readers under immense debt to thousands of unknown scholars who, working in their closets for the truth of speech, live unknown in the guidance of the nation's language; it becomes at once a monument of literary achievement and an authoritative guide for the literary workers of the future.—*Boston Herald*.

Of the general merit of the work, judging by what is before us, it would scarcely be possible to say too much. Apart from its exceeding value as a work of reference for all classes of persons, THE CENTURY DICTIONARY promises to be a most notable triumph of American scholarship.—*Standard*, Chicago.

A higher plane than the science of lexicography ever hitherto attained has been reached.—*Observer*, New York.

The full work, judging by this portion, will be a monument to American enterprise and scholarship, and one that the United States cannot be too proud of. Any review of it that is at all just must simply run into eulogy, and can be nothing less, as the work seems to be well nigh above criticism.—*Scientific American*.

Unquestionably the greatest literary work ever undertaken in this country. That it will be accepted as "the court of last resort" by the scholar and the general reader alike cannot be questioned.—*Argus* Albany, N. Y.

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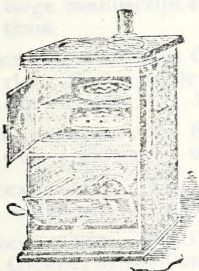
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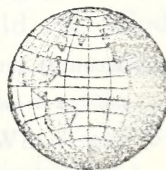
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VOL. 6.  
No 25.

The latest issue in the *Famous Women* series is *Saint Theresa*, written by Mrs. Bradley Gilman. This lady says, "Saint Theresa is to the general reader no more real than the enchanted princess of a fairy tale," but in writing this book, she has assumed the delicate task of "making her a living, breathing, human being, with feelings and foibles like our own." If the women of to-day are in anything like the condition in which Theresa found herself, devoured by passion, ambition, vanity, and their surrounding vices, they are to be pitied. Mr. Webster, in one of his speeches, mentions the fact that there are two spirits; one which would raise mortals to the skies, and one which would drag angels down. It was (perhaps unconsciously) in this latter spirit that this book was written. The lapse of three hundred years had raised Theresa to be a Saint in Heaven, an angel. If this book is a true story it would have been well to have left her there. It is a great thing to have poetry with which some human actions can best be described. A little drapery is occasionally a great addition to the human figure. There is such a thing as being too realistic. Possibly this is one of those cases. According to Mrs. Gilman, "Saint Theresa, born of the delicate, imaginative Beatrix and the stern, pious Alfonso, saw the light then in Avila, the city of 'Saints and Stories,' on the 28th March, 1515." Cor-

rectly speaking, *Saint Theresa* was never born. A child was born which the church subsequently canonized. But let that pass. Thus continues the author: "Her mother was a frail, sensitive, romantic woman, as much given to novel reading as are the feeble, fashionable women of our day." *Similia similibus curantur*, like begets like, her daughter was just like her; "she grew up to be pretty and fascinating, fond of society, and especially susceptible to admiration and flattery." At the age of fifteen, "she was of middle stature, elegant and of fair proportion, plump and perfectly well formed, possessing that kind of beauty which advancing years did not impair." As a child she had been saturated with the vapid romances of the middle ages and the ridiculous legends of the Saints. At the age of seven years, she resolved with a younger brother, to seek Martyrdom. Being told the Moors beheaded all beggars, the children undertook the pilgrimage, a circumstance which Mrs. Gilman narrates in these words: "These two little mites toddled off to a distant country to die for their religion, but like many other imaginative children, they were brought home in disgrace before they had passed the city walls." One queries how they could have "toddled off to a distant country" until after they had passed the city walls. But how can I say "little mites?" A mite is anything which is





very small. A thing cannot be a *big* mite, hence, I do not see that there can be a *little* mite. But let that pass. The girl grew on apace. Her mother died when Theresa was thirteen, and without restraint the girl ran wild, "not a little vain of her pink and white cheeks and soft brown eyes." Vanity was through life her besetting sin. Her father, as far as he could, kept her admirers at a distance, but she had some cousins "who did not prove safe companions;" and so at fourteen, Theresa, who was then a "pronounced flirt and coquette," became secretly engaged to marry one of these cousins. In this, however, the old gentleman got the best of Theresa. She had an elder sister who was about to be married. The ceremony took place, the young girl entering with much happiness into the festivities of the occasion. No sooner was it over than the old gentleman packed off his fascinating daughter to a neighboring convent. Theresa was wild with madness; she wept and raved by turns, but it was of no avail, the walls of the convent were as prison bars, her desire of being a martyr had departed.

Here, she was kept eighteen months, becoming in the end nearly insane by the consuming powers of her passions. At last, her father was obliged in order to save her life, to take her from the convent; but while there, she had imbibed some new fancies. Her first love had been forgotten, but now she did not wish to marry. The nuns had taught her that marriage was not an honorable state for people to be in; that it was for women a species of slavery; and she believed that nuns in those days had more independence (freedom) than a married woman possessed. (*p. 20*). Now, while Theresa "did not wish to be a nun," neither did she wish to become a married woman; so of the two evils, she chose that which she looked upon as the least. She became a nun. The only inference Mrs. Gilman leaves to us is, that as a nun she

got such liberty, as, were she married, she could not get. She was now sixteen, and had, as I have written, been driven by her confinement to the verge of insanity. Her father removed her from the convent and took her home, where she at once entered upon the pleasures of society and quickly recovered her health and her vivacity. But now came the grand climacteric. A change must take place. She must become a nun, or get married, or die of insanity. For the reason given she chose the first alternative, ran away from her father, and became a nun in the Convent of the Incarnation at Avila, her native city. It was a Carmelite convent, and in it were more than two hundred women. This act gave her so much pain that she says, "it seemed to me as if every bone in my body was wrenched asunder," and a little further on she writes, "I was only twenty years old and I felt as if I had subdued the world, the flesh and the devil." In this, however, if the story by Mrs. Gilman is faithfully told, I think Theresa was a trifle premature. The devil may have been subdued, but the "world" and the "flesh" occasionally got the best of Theresa; for, as Mrs. Gilman says, "many a pretty nun led the career of a coquette without receiving the slightest admonition from either the abbess or her confessor." In this convent she dwelt twenty years leading that kind of a life which, whether led inside or outside of a convent, will eventually need repentance; and to Theresa it came at last. She had turned her fortieth year, when she concluded not only to reform herself, but to set up a scheme to reform her sisters. So, by means of a thousand ducats, which a niece gave to her, she bought a house and established a convent of her own, which she called the Convent of St. Joseph. This was in 1562. The convents of the time were governed by what was called the *Relaxed Rule*. This was a modified form of the *Primitive*





*Rule*, which had been first promulgated by the Patriarch *Albert*, of Jerusalem, in 1209, for the government of the monasteries on Mount Carmel. This rule forbade the possession of property, ordered each hermit to live in a cell by himself, interdicted meat, recommended manual labor and silence, and imposed a strict fast from the Exaltation of the Cross (Sept. 14) to Easter, Sundays were excepted. To this rule Theresa added many mortifications. Mrs. Gilman describes "the habit worn by Discalced Carmelites" as being "made of rough, white serge; their veils were coarse linen; and *their feet were bare.*" Why use the words which I have italicised? a *discalced* Carmelite means a barefooted Carmelite.

Theresa died in 1582, of paralysis, in her 65th year. She had established in Spain, or assisted in establishing, seventeen convents for nuns and fifteen monasteries for monks. A great deal has been written about this woman by some rather prominent men. It really seems that, if this is a fair representation, their time might be more profitably employed. Theresa was a woman of much tact, and of considerable executive ability. She was a mystic, had personal interviews with God, and frequent conversations with Jesus Christ; as a matter of fact, she was often in that condition of mind and body which people now-a-days call hysterics. All this relates neither to morals nor religion. Moreover, she was, like almost everybody else of her time, in a condition of profound ignorance. One of her chief requisitions for her nuns was that they could not read. One of her rules was that "matins were to be recited in the choir three hours before midnight," because as she believed at that hour, which was simply nine o'clock in the evening. "no other religious institution is offering praise to God." Galileo had not quite yet promulgated the theory of the revolution of the earth, and "difference of time" had not then been thought of. Roberts Bros.

publish this memoir, which is in some respects carelessly put together.

In the life of Roger Williams written by Mr. James D. Knowles, who was Mr. Williams's first and chief biographer, there occurs this passage with reference to the quarrel (if such designation is a proper one, which is questionable,) existing between Mr. Williams and Mr. William Harris. "It appears that Mr. Williams so disliked Mr. Harris that he would not write his name at length but abbreviated it thus, 'W. Har'"; and Mr. Knowles has an engraved fac simile of Mr. Williams's writing prefixed to his memoir in which that form of Mr. Harris's name is given—(*Knowles's Memoir of Williams, p. 299.*) In a conversation with the late Albert G. Greene, then President of the Historical Society, he gave the same explanation. Those gentlemen were high authorities in these matters, but with this statement I must take issue. I do not believe Roger Williams ever hated any man sufficiently to induce him to abbreviate his name in writing. It is too picayune a way in which to manifest hatred. But there is *evidence* against such an opinion. There appears in *R. I. Hist. Tract, 14, p. 25*, a letter written by Mr. Williams to Mr. John Whipple concerning the litigation with Mr. Harris, dated 1669. In it the form "W. Har" is used 27 times and the form "W. Harris" four times, indiscriminately. Abbreviations in this letter occur in almost every line—"wopp" for worship, "yt" for that, "govmnt" for government, "N. Engl" for New England, "W. Wick" for William Wickenden, and a great many others similar in character. In a document written by Mr. Williams in 1677, the same year as the fac simile given by Mr. Knowles, the form "W. Harris" is used five times, and the form "W H." or "Wm H." an equal number. It must appear from these facts that the statement made by Mr. Knowles that Mr. Williams wrote "W Har" upon the ground of hatred cannot be maintained.





It seems that the *New Priest in Conception Bay*, a novel written by the Rev. Robert T. S. Lowell many years since, has come to stay. It has just appeared in a new edition, which is, if I mistake not, the fourth time which it has been issued since its first publication thirty or more years ago. It is indeed a powerful novel. It seems to have arisen somewhat in this manner: Its author, born in Boston, studied to become an Episcopal clergyman. He was ordained a clergyman of the Church of England by the Bishop of Newfoundland. He became chaplain to that dignitary, and for some years dwelt on that island. While there he made the studies in character and imbibed the scenery which he subsequently so beautifully draw in the chapters of his story. The author says in his "Forewords,"—a word which he uses instead of the usual "Preface," and which seems like affectation,—that this novel is not a religious novel. Well, I shall be obliged to take his word for it; but had he not so written I should never have suspected that it was not religious. Miss Lucy Barbury was a pretty girl, the daughter of Protestant parents. She was beloved by a young fisherman, James Urston, who was a Catholic, but who wished to become a Protestant. The girl was abducted by the Catholics, taken to England, and every effort was made to bring her over to the Catholic faith, but unsuccessfully. Father Nicholas and Father O'Toole were the priests entangled in the affair. Another of the characters, Mr. Bangs, is the typical Yankee. A large part of the book is taken up in efforts to convert this strange character by Father O'Toole to the Catholic faith and his queer questions, and back-handed arguments with the learned Father, while exceedingly sharp attacks upon the dogmas of the Church, are religious, and upon these the whole story hinges. This however does not detract from the story. It is powerfully dramatic, very carefully drawn, admirably written, and altogether

worthy of the many editions which the people have asked to have published. Roberts Brothers are its publishers.

In 1764 Mr. Isaac Backus, the Baptist historian, published a little treatise entitled *a Letter to the Reverend Mr. Benjamin Lord of Norwich*, in which he speaks of the earliest founding of Baptist churches in New England. No mention is made of Roger Williams, or of the First Baptist church in Providence. At that time the earliest church which Mr. Backus had discovered was one founded in Boston 28th May, 1665. The little treatise bears the imprint of William Goddard. Another little treatise written by Mr. Backus was printed by Mr. Goddard during the preceding year, 1763. It bears the imprint of William Goddard, at the sign of Shakespear's Head. The title is *Spiritual Ignorance causeth men to counter-act their doctrinal knowledge*. It has been supposed that Mr. John Carter, who some years later succeeded to the Goddard press and types, was the originator of the Shakespear's Head as a sign. This imprint proves the contrary. Mr. Carter obtained it of Mr. Goddard. It is an extraordinary fact, that Mr. Backus should have known nothing of that antiquity which he claimed for the First Baptist church here in Providence, in his History published in 1777, and that he should not have known that at the time of the founding of the church in Boston 28th May, 1655, such a church had for thirty years existed here in Providence if such had been the fact. This treatise proves that neither Mr. Backus nor any one else at that time knew it, nor had it occurred to anybody to accuse Roger Williams of being a Baptist.

A Chicago bookseller advertises in a recent *Publisher's Weekly*, four volumes of BOOK NOTES and a few numbers of the 5th volume for \$10.00.





## THE BOOK NOTES.

PROVIDENCE, R. I., Dec, 7, 1889.

Had not the *Telegram* assured us that there was no coal combination in Providence, BOOK NOTES would have believed that there actually was such a scheme to rob the poor, and it would have just called its attention to the decision in the Chicago Gas Trust case.

An exceedingly pretty calendar for 1890 has been published by Messrs. White & Allen. It consists of a dozen lithographed cards in brilliant colors, each illustrating some pastime, suitable to the month, for young people. In fact, the name of the calendar is *The Little People's Calendar*.

The mills of the Richmond Paper Company were recently sold at auction for a hundred thousand dollars, and bought by holders of the first mortgage at that. Commenting upon this the *Journal* says, "Nearly a million and a half dollars have been sunk in these mills. The depression in the paper market and the costliness of *experimenting*" was the underlying cause of the catastrophe. Then the *Journal* goes on day after day, urging the adoption of the "Precipitation" experiment in sewers, at the cost of uncounted millions to the householders of Providence.

The grounds urged by the *Journal* to frighten the people of Providence into carrying out the "Precipitation" sewage system, are entirely sanitary, or those which it wishes considered sanitary. To wit, the dangers to public health are of the first importance in cities, (of course they are.) An effective system of sewage is absolutely necessary to maintain the public health, (beyond a doubt); therefore why delay the "precipitation" experiment? (Because of the costliness of the experiment.)

*Cinderella*, the most beautiful of Fairy Tales, is more beautiful than ever in the magnificent form which has this Christmas been given to it by White and Allen, publishers, of New York. It is a small quarto with full page, beautifully colored illustrations; and besides these, great numbers of aquatint pictures are introduced, making an art book of this fairy classic.

*Speaking Pieces for Little Scholars*, by Ellen Ortenſa Peck, is a little volume of original recitations and dialogues, charades and entertainments for school exhibitions and home pleasure, with pieces for birthday and wedding anniversaries, Decoration Day, and other occasional celebrations. The purpose of the book is good,—the varieties of composition include almost numberless methods of expressing beautiful and valuable thoughts and sentiments. Lee & Shepard publish it.

The early education of the writer of BOOK NOTES so far as Draw Poker is concerned seems to have been neglected. This fact was discovered to the said writer upon his undertaking to read, for reviewing, the *Lectures of the Thompson Street Poker Club*. This book, a small quarto, published by White & Allen, with characteristic illustrations, must be, to those wicked people who play this terrible game, a source of infinite fun.

He would laugh who never laughed before,  
While he who always laughs would laugh the more.

Even I, in my ignorance, laughed, and yet I was in doubt whether I "saw the blind," or knew how well off a man was with a "straight flush." There was one truth however in this book which impressed me, and which seemed specially applicable to this quarter of the globe. It was the opinion of the author on "bankin' at pokah." It reminded me at once of Bfown, Steese & Clark's unpleasantness. The author says it "is trisfn' wif Providence." That, I thought, was about the size of it.





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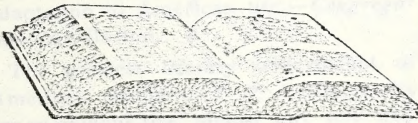
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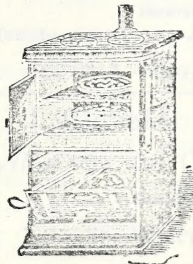
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SATURDAY, DEC. 21, 1889.

VOL. 6  
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## THE THIRD EPISCOPAL CHURCH IN RHODE ISLAND.

A correspondent of BOOK NOTES at Bristol takes issue with it concerning a statement incidentally made September 14, that *Trinity*, church, Newport, *St. Paul's* church, Narragansett, and *St. John's* church, Providence, "were the first three Episcopal churches in the colony of Rhode Island." The claim of the correspondent is, that *St. Michael's* church, Bristol, was the third church, instead of *St. John's*. The date given in the *Convention* journals annually published, of *St. Michael's*, is 1719, and this date is cited by my correspondent. For this date there is not the slightest foundation, even my correspondent overthrows it. But let me present my correspondent's argument: "In your note you ask upon what authority the statement rests that the church was built before the deed of the land passed. The date of the original deed was July 2, 1722. \* \* We have here only the certified abstracts of these original deeds, the originals being at Taunton. This abstract, says which piece of land Mackintosh and his wife confirm unto said Lawton and Little, and such other men aforesaid, for the sole use of the church now building thereon." \* \* The early church records were burnt in 1825. Immediately afterwards the vestry employed some one to write up the records

as accurate as possible. The clerk and vestry being then familiar with the records must have corrected any statements which were untrue. The account then written says that the Rev. Mr. Orem was the minister here about a year. In an old record of Baptism of the parish I find October 6, 1722, the rite performed by the Rev. John Usher, the successor of Mr. Orem. These records are certified by the warden and vestry. In Updike's History, (p. 48,) under the date, 4th July, 1722, Gabriel Bernon writes, "Mr. Honeyman hath promised next Sunday, 8th July, to exchange with Mr. Orem, minister of Bristol. He being the settled minister here when *St. John's* parish was first organized." See also same History, pages 50, 51, and 433, 434, the last thus: "They were not entirely successful until the year 1719. The following year the Rev. Mr. Orem was sent over by the Society." On his arrival he found a wooden building with the outside and steeple finished. Same History, (Updike's,) page 450, from the abstract of the Society for the Propagation of the Gospel in Foreign Parts, from 1720-1721,—the Society have this year supplied the following places with missionaries: The Rev. Mr. James Orem to New Bristol, in New England, with the like salary, £60 per annum, where the people have lately built a church at their own charge. Hoping that these facts will convince you *St. Michael's* was organized





earlier than 1722, I remain, &c." Thus stands my correspondent's case; and so far as I now know, nothing can be added to strengthen it. For the peace of mind of my correspondent, I regret that I am not convinced of my error, but rather confirmed in my first statement.

I am not going to cite *Updike's History Narragansett Church*, for the reason that it is *not* original. Much that it presents is copied, or taken from other sources; and may or may not be correctly copied. I shall go to original sources so far as they are within reach. All these early churches were established by the Society for the Propagation of the Gospel in Foreign Parts. An *Historical Account* of this Society, written by *David Humphreys*, was published in *London*, 1728. This book I shall cite. It is related (p. 323) that the parish of King's church, now St. John's, Providence, "*raised*" this church edifice on St. Barnabas day, (June 11,) 1722. This is earlier by three weeks than any reference to a church edifice at Bristol, and it was *churches*, and not *societies*, of which I first spoke. The earliest mention of St. Michael's church is in the abstract of the deed, where it is mentioned as "*now building*," July 2, 1722. Again, Humphrey, in his *Historical Account*, p. 331, says that the Rev. Mr. Orem was sent a missionary to Bristol in 1722, and further, "when he arrived there he found the outside of the church and the steeple only finished." The same authority (p. 333) says, about a year after (or in 1723) Mr. Orem was appointed to a chaplaincy in the King's army at New York, and accepted, and the same authority says, (p. 333,) "the Rev. Mr. Usher was appointed missionary *there in the year following*." This would make Mr. Usher's appointment in 1724. Mr. Humphrey, in his *Historical Account*, says, (p. 321,) "Mr. Pigot was appointed a missionary at Providence 1723." The same authority (p. 323) says, "having first mentioned Providence, where Mr. Honeyman had

gathered a congregation, and Mr. Pigot appointed missionary." This means that a parish had been formed at Providence by Mr. Honeyman before a missionary had been appointed, and he himself says, (p. 320.) I have preached there again, and the number of people was so increased that no house there could hold them, so I was obliged to preach in the open fields." The reference by my correspondent to Mr. Bernon's letter only proves that there was a parish at Providence in 1722, which is of course undeniable, and just what I wished to establish, but my correspondent does not mention Mr. Honeyman's letter of 25th September, 1721, agreeing to perform services at Providence until the appointment of a missionary. If there was no parish, why offer to perform services and baptisms? The burning of the St. Michael's records in 1825, and the re-writing of them by "*some one*" certainly destroyed their validity as records. "*Some one*" in 1825 could not write from memory records of church action a century before, and undertake to fix precise dates: nor could wardens and vestrymen give any authenticity whatever to such a record. The statement that Mr. Usher, successor to Mr. Orem, baptized a person 6th October, 1722, does not *prove* that he (Usher) had at that time succeeded Orem, for the reason that Humphreys says, as above stated, that Usher had not then been appointed there, and, moreover, he might have officiated for a friend. It is not proof. The statement given by my correspondent as taken from Updike's *Hist. Narr. Church*, p. 433-4, has not the slightest weight. It is *only a newspaper article* incorporated by Mr. Updike into his history. It was taken from the *Christian Witness*, no date given, nor any author, and its careless statements are in direct contradiction with acknowledged authorities. So far as the *abstracts* of the Proceedings of the Society, given by Mr. Updike, (p. 450,) are concerned, they are certainly of no greater historical





weight than the original history itself, and with this original history they are in conflict. Whoever made the *abstract*, blundered, is all that can be said upon that point. There is one point in my correspondent's argument upon which I have not touched. It is this concerning the burnt records of 1825. "The clerk and vestry being then familiar with the records, *must have corrected* any statements *which were untrue*." Were there false statements in the early records? It cannot be admitted that these gentlemen could correct more old errors than they would make new ones in writing of transactions which took place before their grandfathers were born. BOOK NOTES does not admit that it was in error, but it now claims to have established its statements upon the firmest possible foundations. The difference of time between the two parishes is certainly very narrow, but narrow as it is, it is in favor of Providence.

This matter is certainly not worth the trouble which I have taken with it, and it would not have been entered upon had not the accuracy of BOOK NOTES been questioned. In matters of historical criticism, BOOK NOTES knows neither man nor woman. It seeks only the truth, without regard to age, sex, or condition. If the facts submitted by my correspondent are all that can be submitted, it must appear that for the date (1719) given in the *Diocese* journals for the founding of St. Michael's at Bristol, there is not a particle of evidence. That resting only upon positive evidence, St John's of Providence, was the *third* Episcopal church in the colony of Rhode Island.

The writer of BOOK NOTES acknowledges receipt of a letter from Charles L. Webster & Co., publishers (3 East 14th street, New York city,) of the *Personal Memoirs of U. S. Grant*, and of *Mark Twain's Works*. The purport of the letter is, that "a *Connecticut Yankee* at

*King Arthur's Court*," published by the said Company, is now for sale by subscription, and that if said writer, as a bookseller, should "*attempt to buy and sell*" said book, he will be liable under the decisions of certain U. S. Courts, in an action brought by said publishers, and that this right will be protected; and the said publishers include in their letter, extracts from the decisions cited. Now the said writer of BOOK NOTES, while not versed in the intricacies of the law, begs to inform Messrs. Webster & Co. that he is quite familiar with the decisions afore said. There is no new ground taken in them. The basis of every trade is good faith; where good faith is lacking, there is fraud, and where there is fraud in either a buyer or a seller, there is no title. Unless it be bank notes or bonds, no one can by purchase obtain a good title to stolen property. A *Connecticut Yankee* is possessed of no special qualities or attributes different from other forms of personal property, and no man can be punished for "attempting to buy and sell it." But the writer of these BOOK NOTES has a word further to say to Messrs. Charles L. Webster & Co. It is this,—that no court in these United States would protect it (the said firm) in their allowing the public to be so treated, as it was treated, and is now being treated, by the sale of *General Grant's Personal History*, published by the said firm. And a word further: If this new book by Mr. Mark Twain is not soon offered to the general trade, at discounts varying from forty to fifty per cent. from the subscription price, it will be the first book by this author which has not been so offered and sold. This firm obtained large numbers of subscriptions for General Grant's book at \$7.00 per copy; within a very short time after its publication, it was everywhere offered to booksellers, and bought and sold by them, at about \$4.50. This could not have been done, at least so the letter informs me, excepting with the con-





nivance of the said publishers, for they inform me that every copy of their publications is so marked in binding as to be capable of identification; and the sale of the book at this price, or something approximating to it, is still continued, and the same thing is true with all of the publications of Mr. Mark Twain.

I beg to assure Messrs. Webster, that in spite of the decisions, I cannot be punished for *attempting* to buy anything, nor after I have bought and paid for it, can I be punished for selling it. If by the rascality of some of *their agents* I should be entrapped, the firm itself would be held. *This very book was offered to me for sale* by a person purporting to be their agent. Had I in good faith bought it, this firm has the impudence to inform me that I should have become liable to them, both in losing the book and in damages—and moreover should have purchased a piece of property which I could not have safely offered for sale. However, that may be the law in the circuit courts of other states; it is not law here in Rhode Island.

The *Wine Ghosts of Bremen* is an exceedingly beautiful little tale, written by a young German, Wilhelm Hauff, who died in 1838. It has just now, for the first time, been translated into English. Like so many things from the German, it touches the mysterious. It deals with things supernatural. It is a story in celebration of Good Wines, and the scene is laid in the Rathkeller, the cellar of the Senate House in Bremen. In this vault are twelve gigantic casks, each named for one of the Apostles. One bears the inscription, *Herr Judas, 1729*. Another cellar has *Frau Rosa's* cask, and still another, the casks of *Bacchus*, one of which was drained by French troops in 1806, and is still empty. It was in these cellars that the hero of the story obtained from their High Mightinesses permission to spend a night. He chose the night of

September 1st. The cellarman stared with horror when he saw the permit, under the seal of a town councillor, and remembered the day, or rather the night, which had been selected, for it was a belief that on this night the spirits imprisoned in those casks rise and hold infernal carnival here in this very spot. In spite of the good cellarman's horror, the hero was locked in for the night, and this tale reveals the revels of the night. Ghostly visitants came and spent the night in dances and drinking, Hockheimer of 1718, or Rudesheimer of 1726, or Neirenstein, or Johannisberg, or some other of the Rhine wines, extolling their wondrous qualities, one of which doubtless was a sourness which might make vinegar taste as sweet as molasses. But BOOK NOTES cannot dilate upon the tale, pretty as it is; but as for the get up of the book, it is beautiful; four exquisite engravings from drawings by Mr. Frank M. Gregory, adorn it; rough, strong, hand-made paper, edges uncut save the gilt tops,—this I say is a book which makes the heart of a genuine book lover flutter with joy. The man of wit can read and love it, while the bibliomaniac who never reads, will love it all the more. Messrs. White & Allen are its publishers.

In the recent case, *Olney v. Conant Land Co.*, the Supreme Court of Rhode Island declared that Directors in Corporations were in the position of *Trustees for Stockholders*. In support of this opinion, Lord Chancellor Hardwicke was cited, that a director in a corporation "was within the case of a common trustee." Does then the stockholder in a bank stand in his relation to a director, as his *cestui qui trust*? and if he does, can a director lend to himself the funds, or property, of his *cestui*? Since three-quarters of the banks are in the management of boards of borrowing directors, this question will, sooner or later, be of consequence to somebody.





## THE BOOK NOTES.

PROVIDENCE, R. I., Dec. 21, 1889.

The attempt on the part of a corporation chartered by the Rhode Island General Assembly, to control the supply of milk used by the people of Providence, has met with an apparent shock. This corporation, *created by the people*, was, it seems, for the purpose of *robbing the people*, for it declares in its private circular to stockholders, "*If we can control the supply we can regulate both the price of buying and selling.*" Thus rob the farmer and those in Providence who use milk,—and this too by action of the General Assembly. Now comes a statement that this corporation has lost \$16,000 by the adulteration of the milk with citric acid. Milk costs the corporation, say, 35 cents per can, hence \$16,000 represents about 47,000 cans of milk. This would amount to nearly 500 cans per day for 100 days. Why did the corporation continue, in the face of such operations, until 47,000 cans were destroyed?

There is another party here engaged in this attempt to control milk, and the *Telegram* publishes for it a long article, in which it tries to make capital out of its competitor's mishap. The article is full of erroneous statements, but there is one thing which may be assumed to be true, or the company which publishes it is a —. It is this: "*Rhode Island, the dealers say pays better prices for its milk than any of the States near here.*"

Senator Anthony used the columns of the *Providence Journal* for years to ridicule or to denounce the theories of Mr. Henry George in the matters of taxation; and at the same time the honorable Senator held a private fortune of \$600,000 entirely *untaxed*. I submit that it was hardly a case for ridicule, but rather one for denunciation.

*Angels fold their wings to rest.*

The *Sunday Telegram*, (*democratic*), in its issue following the second election for Mayor, at which Barker (*republican*) was elected, heads its leader, "*In Fighting Trim Again.*" This means that the party has invested the proceeds of its last sale, and is again ready for business (sale). It is never a question here as to the result of an election. The democrats have it for sale, and if the republicans want the offices sufficiently they can always have them for just so much money. The only result in the casting of a democratic vote by a decent citizen is to indicate to the republican managers just the number of the Irish, *rum democratic*, votes it is necessary for them to buy to out-number. The only lesson here this time is to make the Ballot Reform Law passed a year ago, apply to *all* elections, instead of, as it now does, to Federal and State elections.

Those who remember with delight the evenings which in their youth, they spent in the *Providence Museum*, when William C. Forbes was its manager, will note with pleasure the anecdotes of him and his dramatic adventures in Texas, in Mr. Joe Jefferson's second paper in the current *Century*.

The present number closes the sixth volume of BOOK NOTES. An *Index* and *Title Page* is in preparation, and will be sent to each subscriber for the past year.

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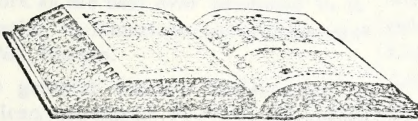
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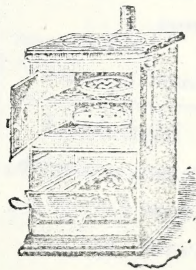
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